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FROM CONCLUSIONS TO CONVERSION.

"TO those who study it closely, the Oxford Revival presents the phenomenon, not so much of one continuous flow as of a series of phases, each phase being punctuated by a solemn pause, during which older heads came forward to warn their younger colleagues that to push matters further will be to wreck the entire movement; and I am inclined to think that we are in the presence of such a pause to-day, and that a new phase is opening out before us."

So writes an Anglican whose recently published works[1] have aroused considerable interest both within and without the Church. He proceeds: "It is allowed, for instance, that the question before us is the question of jurisdiction; and one aspect of that question, manifestly, is the relation of National Churches to the Church Universal. That being so, some of us in England turn our faces more particularly toward the Holy See; and at once the cry goes up that, while it is right, of course, to be Catholics, we must remember to be Catholics in the widest sense; which on closer consideration comes to signify—any sense but the Roman sense; and this, I think, we must allow, is—nonsense." A few pages later he goes "so far as to predict that in a few years' time it will come to be frankly allowed that from the year 597, when Augustine came over to our shores, to the year 1534, when Henry VIII repudiated the Pope, the Church of England was consciously bound by a spiritual tie to the Holy See, without any break whatever from start to finish."

Thus it appears that the Oxford Revival, whatever else it may

[1] *England and the Holy See; Rome and Reunion*

have accomplished, has not yet prevailed to settle the paramount question of ecclesiastical jurisdiction. They who are of the movement, as in other matters, so more especially in this, still are in a state of progress, and there are among them now some who are looking toward the Holy See for the settlement of this question of jurisdiction; though how any settlement short of submission to the Pope's authority is to be arrived at does not appear. It is difficult, indeed, to see how the case for Papal jurisdiction could be more conclusively proved than has been done by the author of the works referred to, difficult to understand how he, and they who hold with him, can see their way to remaining outside the reach of the Pope's prerogative. We certainly are here "in the presence of a pause," evidently "a new phase is opening out before us;" and since it is so often inquired by Catholics and Anglicans alike how persons who virtually accept the doctrines of Papal supremacy and Papal infallibility can remain outside the action of the Pope's authority, it may not be unprofitable to endeavor an explanation of so strange a phenomenon.

Let it be noticed at the outset that such persons declare that "the question before them is the question of *jurisdiction;*" that it is on this matter of jurisdiction, therefore, and nothing short of it, that they are "turning their faces toward the Holy See;" and that, taken in conjunction with what has so forcibly been put forth in the books alluded to, this surely implies that they contemplate at any rate the possibility of submission to the Holy See.

The question of jurisdiction is, then, the question of the hour. One phase has succeeded another in the "series of phases" until we are at length in presence of what promises to be the last of the series, for we can scarcely imagine another more calculated to bring men nearer submission to the Church. The appeal from present-day Catholicism to primitive Christianity as imagined and imaged in the uninspired pages of "human history and human interpretations," which was the idea of a former phase, has long been felt by the persons with whom we are at present concerned to be "both treason and heresy" against faith in the Holy Spirit's abiding in the Church and His promised guidance of her into the truth throughout all time. They have felt that the manifestation of His office and work must be sought, not merely

in the pages of the past, but in present-day Catholicism. The difficulty, indeed, had to be faced of reconciling this manifestation of His presence and teaching with a conception of a visible Church divided into three separate parts possessing no common action, no intercommunion one with another. A satisfactory theory was thought to have been found in a doctrine of "catholic consent," which would make that which the three communions were agreed about, whether in matters of doctrine or of discipline, the manifestation of the Holy Spirit's teaching and will—though in the case of the Anglican communion only a section of it could at present be said to count.

This latter theory, however, though it seemed to work well in other directions, has been found to break down utterly in presence of the question of jurisdiction. It avails nothing to contend that Papal jurisdiction does not answer to this test of "catholic consent" because the Eastern and Anglican communions do not submit to it. The question is not what is *not*, but what *is* the true form of the Church's jurisdiction, and to this question Anglicans can have no satisfactory answer to give, seeing that other jurisdiction ecclesiastical than the Papal, in substantive fact, there is none. Nor would it avail to advance another theory of ecclesiastical jurisdiction; since, added to the difficulty that no other theory has as yet been realized in substantive fact, the further difficulty would have to be faced that any such theory would fall still farther short of this test of "catholic consent," on the ground that it would lack acceptance by the Roman communion, which admittedly, from any point of view, forms at any rate by far the larger proportion of Christendom.

Moreover, Papal jurisdiction does sufficiently obtain "catholic consent," both as regards the universal extent of its sway, and because it unites Catholics of every nation and race in numbers exceeding those of Easterns and Anglicans combined.

This twofold fact, namely, that other jurisdiction ecclesiastical than the Papal there is none, and that the Papal certainly is sufficiently catholic, has so impressed the persons with whom we are at present concerned, that they have been moved to declare that not only is the question that is now before them the question of jurisdiction, but that in considering this question they needs

must turn their faces toward the Holy See. This they have accordingly done, with the result that nothing now seems wanting to complete the argument for the truth of the Papal position; so much so that Catholics and Anglicans alike are asking how it is that they do not submit to the Pope's authority. It would seem, moreover, that the idea of submission has not been altogether wanting of suggestion to their minds, since the author of the works referred to quotes Bossuet, who, when urged to take up the subject of "reunion," "fastened upon submission, both word and thing . . . . There is the authority, and men should submit to it." Yet these men, who to all appearance so clearly see the authority, and have nothing to say against it, do not submit, and the question is repeated: why?

In the endeavor to account for the phenomenon we shall be aided, I think, by the concluding words of Cardinal Newman's unfinished *Development*—unfinished, because, having arrived at a conclusion in reason, and at a moral conviction of its claim upon him, he resolved on the venture of faith. These memorable words of one who was so "cautious in counsel, but prompt in execution," supply us with the key to the mystery: "Such were the thoughts of the 'Blessed Vision of Peace,' of one whose long continued petition had been that the Most Merciful would not despise the work of His own hands, nor leave him to himself, while yet his eyes were dim, and his breast laden, and he could but employ Reason in the things of Faith."—While he could but employ Reason in the things of Faith; for "faith," as he elsewhere explains,[2] "is the gift of God, and not a mere act of our own, which we are free to exert when we will. It is quite distinct from an exercise of reason, though it follows upon it. I may feel the force of the argument . . . I may see that I ought to believe; and yet I may be unable to believe. This is no imaginary case; there is many a man who has ground enough to believe, who wishes to believe, but who cannot believe. It is always indeed his own fault, for God gives grace to all who ask for it, and use it, but such is the fact, that conviction is not faith."

And if conviction is not faith, still less is a conclusion in argument faith; since a man may arrive at such conclusion and yet

[2] Discourse XI.

remain unconvinced. This also the Cardinal explains: "Conviction is a state of mind, and it is something beyond and distinct from the mere arguments of which it is the result; it does not vary with their strength or their number. Arguments lead to a conclusion, and when the arguments are stronger, the conclusion is clearer; but conviction may be felt as strongly in consequence of a clear conclusion, as of one which is clearer . . . Men are convinced in various ways—what convinces one does not convince another."

Moreover, the reason may be convinced without a corresponding assent of the will. "The arguments for religion do not compel any one to believe, just as arguments for good conduct do not compel any one to obey. Obedience is the consequence of willing to obey, and faith is the consequence of willing to believe." In the things of faith, then, not only the reason, but the will likewise has to be brought into play. "No religion has yet been a religion of physics or of philosophy. It has ever been synonymous with a Revelation. It has never been a deduction from what we know; it has ever been an assertion of what we are to believe . . . Action flows not from inferences, but from impressions—not from reasonings, but from Faith."[3] Religious philosophy, unlike the philosophy of secular science, appeals to more than the intellect, it appeals to the moral sense; it is not speculative merely, it is a guide to moral action. It demands the submission of the whole man, reason, will, and affections to "the obedience of faith."

The persons about whom we are concerned, then, have arrived at a conclusion most clear with regard to the doctrine of the Pope's supremacy—so clear, indeed, that it is difficult to distinguish between it and the Catholic belief on the subject; but it does not follow that they are as yet convinced by their conclusion; and if the reason is not convinced, the will remains inoperative. The works written by one of their number may meanwhile have brought conviction to others who have read them, and among these there may be some who already have acted upon the conviction and consequently outstripped the writer, to whom, under God, they owe their conviction and their entrance into the Church.

[3] Cardinal Newman to Lord Brougham.

Or he and others, again, may be but half convinced. "If you are half convinced," says the Cardinal, "pray for a full conviction." Prayer is needed indeed for light to enable the reason, which is the eyesight of the mind, to examine aright and see the truths of Revelation; for, as in the physical, so likewise in the spiritual order, our eyesight, however keen, needs light from without to see; but still more is it needed to obtain grace to move and direct the will, for to a certain extent "we may see what is right, whether in matters of faith or obedience, of ourselves, but we cannot will what is right without the grace of God." We may see that our conclusion is the only possible conclusion, and yet remain unconvinced of its claim upon us, because we have not the desire to be convinced; or we may wish to defer conviction, like St. Augustine within view of his conversion, "and grace alone can turn a bad will into a good one." Or, again, a man may greatly desire and strive after conviction, and the while be retarding its bestowal, by reason of confidence in self, or want of confidence in God even while he prays to Him, or other moral defect.

Then, when a man has at length passed from a conclusion in reason to a moral conviction of its truth and its claim upon his acceptance and submission, a still further grace is needed for courage and resolution at all costs to make the venture of faith. In the words of *Loss and Gain:* "Faith ever begins with a venture." It "is a venture before a man is a Catholic; it is a gift after." We cannot expect a clearer light before conversion than the light of a moral conviction. We may not wait for some irresistible impulse to carry us forward, as it were, in spite of ourselves. Still less is a man justified in waiting for others to make the venture with him; his responsibility is in the first place individual, his salvation personal. He has received a grace which he can not share with others, nor can he by means of it effect in others that for which a separate grace to each is required. "God deals with us very differently; conviction comes slowly to some men, quickly to others; in some it is the result of much thought and many reasonings, in others of a sudden illumination. . God deals with them differently; but if they are faithful to their light, at last, in their own time, though it may be a different time to each, He brings them to that one and the same state of mind, very definite and not to be

mistaken, which we call conviction." Moreover, the work of grace has not yet been perfected in the man himself, it awaits its completion in his conversion. The light of a moral conviction has been bestowed upon him for an immediate purpose, namely, to lead him on into that still clearer light of faith, "that clear certainty greater than any other certainty" which awaits him within the Church and can nowhere else be found.

They who are within the fold of the Church possess a gift which they who are outside of it have not; they see from within as others can not see from without; they have experience of a light ineffably surpassing the light of the clearest conclusions, the strongest convictions; and, failing to remember, or to realize the greatness of their possession, they marvel that those who are without, who see so much, do not see more, and do not straightway hasten into that haven of light and peace, from whence in the fuller light they themselves see the path that leads to it more distinctly than they who are treading that path can see it. They marvel that men who have arrived at the clearest and most convincing of conclusions—who appear to accept every doctrine of the Church, including the doctrines of Papal supremacy and Papal infallibility—remain outside the jurisdiction of an authority, the truth of which they not only themselves admit, but labor also to prove to others. But if the present article be deemed to have sufficiently accounted for the phenomenon, the wonder may give place to prayer, and each Catholic, who has had the patience to read it, will pray for the inquirer that needs his prayer, and will be "lovingly anxious for his soul, lest he has come to the point of conviction, and is passing it, and is losing his chance of conversion."

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RICHARD ROLLE OF HAMPOLE.

UNTIL nine years ago, when the Early English Text Society published a cheap edition of his works edited by C. Horstman and prefaced by an account of him, Richard Rolle of Hampole, whose name ought almost to be a household word, was

practically unknown in England, except to a few scholars. And yet it is not too much to say that he was one of the greatest Early English writers; perhaps the greatest English mystic, not even excepting Walter Hilton; one of the greatest Early English poets; and so great a theological writer and teacher as to merit the title of an English Father of the Church. He was more even than all this, as his contemporaries knew; and the fact that, on the one hand, he suffered detraction, calumny, contempt and persecution from his enemies, and, on the other hand, the materials for his biography are mainly found in the Lessons for his Office in the *York Breviary*, shows that he had considerable claims to the title of saint, though he was never actually canonized.

This Office was drawn up by some Cistercian nuns at Hampole, who knew him well, doubtless assisted by his great friend, the recluse, Margaret Kirkby, in anticipation of his cause being brought before the Holy See. Why this was never done is now not known. Possibly the fact that Wyclif and his followers tampered with Richard Rolle's writings, and interpolated some of their heretical opinions into them, and passed them off as his, may have had something to do with it. Nevertheless he was undoubtedly a most holy man, though we may not call him saint. He was a reformer in the true sense of the term, a reformer of the heart and life, for he was always strictly orthodox and faithful to the doctrines of the Catholic Church; but his teaching, because it went to the root of all evil, the corruption of the human heart, gave great offence and made him many enemies even among those in high places, who called him a "modern man."

He was a great preacher, though not a priest but a hermit, and sometimes a recluse enclosed in a cell; he was the friend and adviser of hermits and recluses, for whom he wrote a rule (*Regula Eremitarum*), and could he have found other hermits to join him, he would probably have founded an eremitical order in England as so many other hermits did in other countries. He wandered about homeless, hungry and thirsty, in poverty and weariness, preaching and teaching in the county of Yorkshire; he was an apostle, and the gospel he preached was no new one, it was the Gospel of Love. Love was the keynote of his teaching; love was the ruling principle of his life; love was the theme of his

poems; love was the passion of his soul; not earthly, not profane, not human love, but the greatest of all loves, the love of Jesus. This it was that possessed his heart, that inspired his poems, that kindled his eloquence, that sealed the walls that made him a prisoner of love, that rapt him in ecstasy. Love was his master and director; he was under no obedience to superiors; as to all recluses, more liberty was allowed to him in spiritual matters than to monks and nuns who are under a vow of obedience. The subject-matter of his writings is love. Love is the beginning, the middle and the end of them. One of his principal works is called the *Fire of Love* (*Incendium Amoris*); it gives his theory of the contemplative life, which is that love is the soul of contemplation. His poems are mostly spiritual love-songs to Jesus and hymns to Mary, and all his works, whether poetry or prose, breathe a most tender yet deep and passionate spirit of love. If we may reverently say so, he was madly in love, and like some earthly lovers, he sometimes acted in such a way that we can not wonder if he was looked upon as a madman. One of the first recorded incidents of his life at the beginning of his career as a hermit, as will be seen immediately, is an instance of this.

The date of his birth is uncertain. Some writers think it took place in 1290, but Mr. Horstman puts it about, or shortly before, 1300. His birthplace was Thornton, near Pickering, in Yorkshire; it is now known as Thornton-Dale.

His father, William Rolle, appears to have been a man of some position, as his intimate friend was Sir John Dalton, but he evidently was not a rich man, since Thomas Neville, Archdeacon of Durham, finding Richard was so promising a pupil and made such progress in his studies at Thornton, sent him to the University of Oxford and paid for his education there. Richard's principal study at college was theology, Holy Scripture and the mystical writings of Bonaventure, St. Bernard, and Richard of St. Victor. He disliked philosophy and was always a vehement opponent of the Schoolmen, who were just then at the zenith of their fame—Duns Scotus, by his popular and crowded lectures at Oxford, having given a new impetus to Scholasticism. He did not remain long enough at Oxford to take his degree, for, convinced that salvation was not to be found in any philosophical system, and

fearing to lose his soul through the temptations to which he was exposed in the world, he determined to flee from it, and follow the example of the old hermits and anchorites and embrace the solitary life. Accordingly he left Oxford in his nineteenth year and returned to his father's house, where we can well imagine his conduct and apparent ingratitude to his benefactor must have excited some opposition which his subsequent course of action was scarcely calculated to dispel.

He asked his sister to give him two of her garments, and received two "kirtles" or gowns, one white and one grey; he then borrowed his father's "rain-hood," and out of these materials he manufactured himself a costume, suitable, as he thought, to a hermit, and having arrayed himself in it, he retired into a wood near his father's house. His sister, seeing him dressed in this eccentric fashion, and knowing nothing of the interior feelings which prompted her brother's fanaticism, not unnaturally exclaimed that Richard was mad, thereby showing that human nature was very much the same in the fourteenth century as it is in the twentieth.

Fearing that if he remained in this wood so near his home he would be placed under restraint, he fled to the estate of Sir John Dalton, believed to have been near Thirsk, and on the eve of the Assumption he appeared in Lady Dalton's seat at church dressed in the kirtles and rain-hood. We read in the Lessons of his Office that she would not let him be disturbed at his devotions, that her two sons recognized him and told her he was the son of their father's friend, William Rolle.

On the Feast of the Assumption, Richard, with the consent of the priest, took part in the service, assumed the dress of an assistant, and preached a wonderful sermon, "transported by the fire of the Holy Spirit which broke forth in melodious strains." Sir John Dalton invited him to dinner after Mass, and was much struck by his humility, his silence and recollection of spirit, and in a private interview after dinner, during which Richard confided to him his wish to be a hermit, Sir John agreed to give him a proper habit, to build a cell for him on his estate and provide for his maintenance. Then followed what was probably the happiest time of Richard's life; established in this cell, all his temporal

wants provided for by the kindness of his patron, he was freed from all worldly cares and able to devote himself entirely to a life of contemplation. It is not known how long he lived here, but there seems no doubt that he passed the three years all but four months, during which he was reaching to the highest stage of contemplation, in this cell.

All mystical writers are agreed in dividing the contemplative life into three stages, generally known as, first, the purgative way, during which the soul is purged from its sins, and the exercises proper to which are penitential, consisting of fasting, watching, meditation and acts of bodily penance and contrition; secondly, the illuminative way, in which divine graces are bestowed on the soul and it becomes confirmed and strengthened in virtue, and its proper exercise is the prayer of forced acts or affections of the will without any previous meditation or discursive prayer to stir them up; and thirdly, the unitive way in which the soul is united to God in spirit by love; this is the state of perfection or of pure contemplation beyond which there is no degree of prayer. Richard Rolle agrees with other mystics in thus dividing the contemplative life, and he tells us he was exactly three years, all but four months, arriving at the third stage when, he says, "man sees into heaven with his ghostly eye." He differs, however, from other mystics by subdividing the unitive way into three phases, which he calls "heat," *calor*, "singing," *canor*, and "sweetness," *dulcor*. This is quite original, but Rolle is nothing if not original, and the way in which he arrived at these three phases is, in his case, specially interesting, inasmuch as it explains how his poetic gift was bestowed upon him. Though some will think the *canor* was only the natural awakening of his poetical powers, others will accept Rolle's own humble opinion that it was the free gift of our Lord to His lover given, as Richard says, only "to those who so specially love the Name of Jesus that it never recedes from their minds."

He had been a year in the stage of contemplation when he first felt the *calor;* he was sitting one day in a certain church, when he suddenly felt within him a sensible heat like fire, so that he several times put his hand to his breast to feel if any exterior heat accounted for this warmth which he describes as most delight-

ful, but he found that it came from within and was a gift from God. He continued to feel this *calor* for nine months, when he suddenly felt the *canor* which afterwards became the principal subject of his writings and is called "spiritual music, invisible melody, spiritual song, heavenly sound, joyful singing, mirth and sound of heaven." He was seated in the same church one night, when he suddenly first heard this singing *above* him, and presently, though in what manner he does not know, he felt this most delightful harmony *within* him, remaining in his mind; and this strange gift of song continued in him in his thoughts and in his prayers. The "sweetness" or *dulcor*, which was an unspeakable anticipation of heavenly joy, accompanied both the *calor* and *canor*. Sometimes one and sometimes the other predominated; when once he had reached this stage, he seems to have always felt them, though not always in the same degree.

Living this solitary life, subduing his naturally delicate body by fasting, praying, watching at night and other austerities, and spending all his time in prayer, we are not surprised to learn that he was often rapt in ecstasy; and at one time of his career, it was only during these raptures, when he was unconscious, that his friends found an opportunity of removing his rags and substituting some proper clothing. Nor is it surprising to learn that a soul which could taste such exquisite happiness, which was gifted with such a capacity for joy, was also subject to intense spiritual suffering, and was tempted in its darker moments, as the Lessons for his feast say, as violently as St. Anthony was tempted. These temptations had their use; they enabled him to help others, especially recluses, for whom he had particular sympathy, and who, by their enclosed, solitary lives, were naturally exposed in a special way to spiritual and interior temptations.

On one occasion, when Lady Dalton was dying and her deathbed was assailed by fiends, Richard was sent for to put them to flight and did so at once by his presence. They tried to revenge themselves on him, but we are told in the *Breviary*, "he was too strong for them." It seems probable that, after the death of Lady Dalton and her husband, Richard left his cell near their house and became a wanderer, though still a hermit. He was yet young when he did this, and the next period of his life is one

of storm and stress, of interior conflict and bodily restlessness, and a hard struggle for existence.

He was not in sacred orders, therefore he was not allowed to preach in the pulpit; all he could do was to exhort the people by preaching in the open air, as he did, wandering about from village to village, making many conversions, so that he may well be called the Apostle of Yorkshire. He was too delicate to earn his living by manual labor; moreover, it would not have left him time to pursue the work of his life, contemplation, which demands quiet and rest for body and mind, solitude and abstraction from visible things. He tells us in his works that the best thing the contemplative can do is to sit, to sit still all day and night, "love-longing and still-mourning," often rapt in ecstasy.

Meanwhile, he wanted shelter, food and raiment, and small as his wants were, he was dependent on others to supply them; often he found rich friends to do so, but he changed his cell several times, and at this particular part of his career seems to have been homeless. Sometimes, too, when he had a cell, he left it to go about doing good, visiting the halls and farms of the neighboring districts, mixing with all sorts of people, old and young, rich and poor, gentle and simple, and always inculcating his Gospel of Love, trying, too, to revive the anchoretic life. Sometimes he was so poor that he was not only homeless, but he was without food, even without water to drink, and his clothing was mere rags. He suffered from heat and cold; his health was very delicate; his strength, never great, was reduced by fasting and austerities; he was subject to intense headaches; his friends forsook him, his enemies, and he had many, persecuted him; he was lonely, forsaken, wretched, grieving for his own sins and the wickedness of his age; he longed to die; he felt his life was a failure; he had accomplished nothing that he had intended to do; he yearned for the Beloved of his soul, who tarried. And then, in the midst of all this darkness, he found the Light. We must switch off the electric light, or turn down the gas, or extinguish the wax candles to see the stars; so he found Jesus in poverty, in loneliness, in persecution, and straightway his sorrow is turned into joy, and he rejoices in tribulation, he delights in persecution, he revels in contempt and detraction; the *canor* con-

soles him in his illnesses, the *calor* warms him in winter, the *dulcor* is ever with him, triumphing over all his bitterness; and an ineffable peace possesses his soul.

One of the greatest solaces of his life was his holy friendship with Margaret Kirkby, the anchoress of Ainderby, where she was enclosed for many years in a cell adjoining the church. There have been many beautiful friendships between holy men and women in the past. That of St. Theresa and St. John of the Cross, St. Francis of Sales and St. Jane Chantal, will occur to every one, but none is more touching than that between these two recluses. He was not a priest, therefore they did not stand in the relation of confessor and penitent as the others did; they met on equal terms, though Margaret seems to have looked upon Richard as her spiritual guide to a great extent. One of his principal English prose works is an epistle to her, called *The Form of Perfect Living;* it is in twelve chapters and was formerly very popular. It is written in the old Northumbrian dialect in which all Rolle's English writings are expressed, and for that reason will remain unknown to most people unless translated into more modern English, when they lose much of their quaint charm.

How competent the hermit was to strengthen the recluse in her resolution to persevere in the solitary life may be judged by the following passage, the spelling only of which has been modernized: "For thou hast forsaken the solace and the joy of this world, and taken thee unto the solitary life, for God's love to suffer tribulation and anguish here, and then to come to the rest and endless joy in heaven. I trow steadfastly that the comfort of Jesus Christ and sweetness of His love, with the fire of the Holy Ghost, that purges all sin, shall be in thee and with thee, leading thee and learning thee how thou shalt think, how thou shalt pray, how thou shalt work, so that in a few years thou shalt have more delight to be by thine own (thine ane) and speak to thy Love and thy Spouse, Jesus Christ, than if thou wert lady of a thousand worlds. Men ween that we are in pain and in penance, but we have more joy and very delight in a day than they have in the world in all their life. They see our body, but they see not our heart where our solace is. If they saw that, many of them would forsake all that they have for to follow us."

The temptation to quote from this beautiful treatise, which Mr. Horstman judges to be one of the pearls of Old English Literature, is very strong. One or two more sentences are irresistible: "I will that thou be aye climbing to Jesusward and increasing thy love and thy service in Him; not as fools do that begin at the highest degree and come down to the lowest." Beautiful also in its simplicity is the conclusion: "So Margaret, I have shortly said thee the form of living, and how thou may come till perfection and to love Him that thou hast taken thee to. If it do thee good and profit to thee, thank God and pray for me. The grace of Jesus Christ be with thee and keep thee. Amen."

He dedicated his English prose commentary on the Psalms and Canticles, which he wrote at her request, to Margaret Kirkby, who seems to have been his Beatrice, inspiring him and comforting him when he fell out with his other friends, as he did sometimes, or when they were turned from him by his calumniators. Their friendship lasted till they were separated by the death of Richard.

On two occasions he cured the recluse, by his presence, of some kind of fit or seizure to which she was subject. When he was about thirty, he moved into the north of Yorkshire and for some time his cell was about twelve miles from Ainderby, where Margaret was living as a recluse. It was when Richard was living here that, after Margaret had been very ill nearly a fortnight, having lost the power of speech and suffering such pain that she could get no rest, a countryman rode over to the hermit and fetched him, and on his arrival he found his friend dumb and in great pain. The account given in the Lessons of this visit says: "He sat down by her window and, after they had eaten together, Margaret wished to sleep, and, as she slept, her head fell by the window against which Richard was reclining, so that as she slept she supported herself against the saint of God. Suddenly in her sleep she was seized with such pain that she seemed to wish to break open the window, and waking, the power of speech being restored to her, she broke forth with great devotion in these words, 'Gloria tibi, Domine,' and Richard said the next line, 'Qui natus es de Virgine,' and the two then finished the verse together. Richard then said to her: 'So, thy speech is restored to thee; see that thou use it like a prudent woman (*mulier bene loquax*).'"

On the second occasion, when Richard healed her of a similar seizure, he promised her that as long as he lived she should never have another attack, and when, some years later, she was taken in one of these fits, she knew that Richard, who was then at Hampole in the south of Yorkshire, must be dead; and so certain was she of this, that she left her cell and went to Hampole to be present at his funeral. According to some accounts she remained here for the rest of her life, enclosed in the convent of Cistercian nuns there who regarded Richard as a saint.

One of these nuns was a friend of Rolle's to whom he dedicated one of his epistles, and it is thought that it was at her request that he settled at Hampole, where he seems to have gone when he was about forty. His cell here was near the convent, perhaps in the grounds, and the nuns provided for his maintenance, while he, in return, acted as their spiritual guide and adviser, as in the Middle Ages anchorites frequently did act even when they were not priests.

The miracles attributed to him in the Office which, as we said above, was drawn up by these nuns, appear to have occurred during his residence at Hampole and, after his death, at his tomb there, which became a celebrated place of pilgrimage, pilgrims coming from distant parts of England, as well as from the neighborhood, to visit the cell and grave of the holy hermit of Yorkshire.

He died on the Feast of St. Michael and All Angels, 1349, probably of the plague then raging in the north of England, which a delicate man like Rolle, reduced as his body was by austerities, would not have power to resist.

In appearance he is described naïvely enough by himself as good-looking, fair and naturally of a florid complexion, but pale and emaciated from fasting. A portrait of him existed in an old fourteenth century MS.,[1] where he is represented sitting in a white habit with the Holy Name written in gold letters on his breast and a book on his lap.

Although his life was consecrated to contemplation, and prayer was his principal occupation, he was, nevertheless, a most prolific writer, even when many of the spurious works fathered on him are deducted from the list of his writings. As a poet he ranks

[1] MS., Fanstine, B. VI.

among the first of the Old English poets. His genius took the lyric form, and was the outward expression of the interior gift of *canor;* he was the first poet to revive, in the fourteenth century, alliterative verse, which form he employed both in Latin and in English. The chief characteristics of his poetry are, above all things, feeling, the tenderest devotion to our Lord and His Blessed Mother, fervor, originality, epigram, happy similes and picturesque description. It is most musical, occasionally satirical, and frequently admonitory and didactic. His longest English poems are the *Psalter*, which he is believed to have translated into English verse, and *The Prick of Conscience*, a lengthy poem in rhyming couplets dealing with the beginning of man's life, death, judgment, purgatory, the pains of hell and the joys of heaven. His finest poetical work is the hymn, *Sweet Jhesu, now will I sing*, which is after the style of St. Bernard's famous Latin hymn, *Jesu dulcis memoria.* It is in two parts, the first containing sixteen stanzas of four lines each; the second, which treats of the Passion and Seven Last Words on the Cross, contains fifty of these stanzas.

The first three stanzas of the first part are as follows, the spelling being modernized:

"Sweet Jesu, now will I sing
To Thee a song of love-longing,
Do in mine heart a well spring
Thee to love over all thing.

"Sweet Jesu, King of bliss,
Mine heart love, mine heart lisse,
In love, Lord, Thou me wisse,
And let me never Thy love miss.

"Sweet Jesu, mine heart light,
Thou art day without night;
Give me both grace and might
For to love Thee aright."

The second part, which contains some of the most beautiful verses, begins as follows:

"Jesu, sweet is the love of Thee,
Here is nothing so sweet may be;

Nought that man may think or see
Has sweetness against Thee.

* * * * *

"Jesu, of love I see tokening,
Thine arms spread to love-clyppynge,[2]
Thine head bowed to love-kissing,
Thy side all open to love-showing.

"Jesu, when I think on Thee,
And look upon the rood-tree,
Thy sweet body be-bled[3] I see;
Lord! do[4] that sight to wound me.

"Jesu, my Life, my Lord, my King,
To Thee my soul hath great longing,
Thou hast it wedded with Thy Ring,
When Thy will is, to Thee it bring.

It is the childlike simplicity of these quaint Old English writers, that touches our hearts and thrills them as only children have the power to do, that constitutes the great charm of their writings. Their very faith is so childlike in its simplicity that our appreciation is touched with a gentle envy, and we would almost barter all our twentieth century science for such a childlike spirit within our hearts as breathed in that of the holy hermit of Hampole. It is the longing of the grown-up man of the twentieth century to be a child again like Richard Rolle of the fourteenth. It is some such feeling as this that brings tears to our eyes as often as a smile to our lips in reading the beautiful, quaint, touching poetry of Richard Rolle.

Of his smaller poems *The Lay-Folks Mass-book*, containing directions in rhyming couplets and prayers for hearing Mass, is the most important; and a poem called *To Live Well*, in stanzas of eight lines, which treats of hell, purgatory, heaven, the world, man, sin, grace, virtue, good works, God's mercy and God's justice. He also wrote a great many prayers, both in Latin and English, in prose as well as in verse, most of which are very beautiful. Many of these are addressed to our Lady, who is

[2] Clasping. [3] Bleeding. [4] Make.

invoked as "dearest and joyfullest Lady, sweetest and blisfullest, dearest and loveliest Lady." He wrote Latin verse as easily as he did English, and frequently mixed prose and poetry in the same work.

His mysticism penetrated all his works, English and Latin, prose and poetry, for every page he wrote breathed the same strong, personal love for the unseen Spouse of his soul. The religious system of the Scholastics which he hated and opposed was the religion of the intellect; the religious system of Richard Rolle was the religion of the heart. The Scholastics thought, Rolle felt; they reasoned, he loved. His genius was cast in a northern mould, hence his talent for epigram, and his revival of the northern form of alliteration, which he used in prose as well as in poetry and in Latin as well as in English; hence also his love of solitude and taste for the eremitical life, which had long been popular in the north of England, the Farne Islands for several centuries having been the abode of hermits.

His principal English prose works are the *Commentary on the Psalter*, written at the request of Margaret Kirkby and a *Commentary on the Canticles of the Old Testament* and on the *Magnificat;* the epistle mentioned above, entitled *The Form of Perfect Living*, and another no less beautiful letter, called *Ego dormio et cor meum vigilat* ("I sleep and my heart watcheth,") to a nun at Yeddington; *The Commandment of Love to God*, in a letter to a nun at Hampole; a treatise on *Our Daily Work*, which is a rule for anchoresses; the *Encomium Nominis Jesu*, also translated into English, and the *Contemplations on the Dread and Love of God*, published by Wynkyn de Worde in London in 1506. This last work also contains a treatise on *Remedies against Temptation*, attributed, but Mr. Horstman thinks wrongly, to Rolle.

His principal Latin works are the *Incendium Amoris* and the *Melum Contemplativorum Ardentium*, two treatises, the latter partly in alliterative verse, partly in alliterative prose—both works treat of his theory of the contemplative life; his *Commentary on the Psalter* and *Canticles* and on the *Book of Job;* the *Regula Eremitarum*, a rule for hermits, and various tracts on divers subjects.[5]

[5] *The York Breviary. Richard Rolle of Hampole*, edited by C. Horstman. 2 vols. 1896.

It is, however, as an Old English poet and mystical writer that Richard Rolle deserves to live, and if this brief account of him should introduce him to any who have hitherto been strangers to him, we feel sure the acquaintance will rapidly ripen into friendship.

DARLEY DALE.

IRISH CHURCH MUSIC.

THE recent decree of the Holy Father on the subject of Church Music, and the decision that a uniform, or Vatican, edition of the various liturgical chant books is to be adopted throughout the Catholic Church, accentuates the triumph of the Solesmes chant. Pope Pius X, writing on May 22, 1904, to the Right Rev. Paul Delatte, O.S.B., Superior General of the Solesmes Congregation, extolled the Solesmes melodies as the purest form of the ancient Gregorian chant and especially thanked the exiled Benedictines of Solesmes for having given over to the Holy See the results of their labors in the restoration of plain chant according to the codices of the tenth to the fourteenth centuries. Inasmuch as the Solesmes monks are appointed official editors of the forthcoming Vatican edition, it may be taken as certain that the Solesmes chant will now be universally adopted, replacing the vulgarized form known as "Ratisbon," which had been employed since 1879. But, in truth, the triumph of the Solesmes chant is a triumph for the old Irish monks who taught plain song at St. Gall's, and for this reason Ireland may justly claim the honor of having founded the great music school whose codices are to be the final appeal in the matter of the most ancient musical manuscripts.

In the Papal decree, dated April 25, 1904, the Holy Father has given the following instruction: "The melodies of the Church, known as Gregorian, shall be restored in their integrity and purity *according to the most ancient codices*, but, at the same time, special account will be taken also of legitimate tradition as contained in the codices of the different centuries." Of all codices the most ancient is the celebrated *Antiphonary* of St. Gall's, dating from about the year 790, which, however, was altered in the copying

and new features introduced by the Irish monks of St. Gall. Here, perhaps, it is as well to state that the name *Cantus Gregorianus*, or Gregorian Chant, dates only from the middle of the eleventh century and is first mentioned by William of Hirschaw, who died July 5, 1091.

Before treating, even in a sketchy way, of the Irish Abbey of St. Gall, it will be necessary to lay before the reader some idea of Irish music from the fourth to the eighth century, that is to say, Irish Church music from the time of St. Patrick to the landing of the Norsemen in Ireland. It is only thus one can form a true estimate of the work done at St. Gall's, and that the average man will be enabled to appreciate the peculiar Irish coloring which tinged the Gregorian chant in the Middle Ages.

It is certainly an anomaly that Ireland, the land of song, the land preëminently associated with music, the land whose arms bear the Irish harp as a symbol, the land "where," as St. Columba says, "the clerics sing as the birds," has been up to the present without any critical history of that art in which she excelled. No adequate or comprehensive History of Irish Music was ever attempted until twenty-seven years ago, when the present writer began collecting materials for such a work, now on the eve of publication. On sifting the enormous amount of matter on every phase of Irish music, for which all the home and Continental libraries have been laid under tribute, it became necessary to separate the sacred from the secular, and, as much new light was thrown on hitherto obscure points concerning Church music in Ireland, I considered that a serial article summarizing my researches would be of interest to the readers of THE DOLPHIN —hence I have prepared four articles covering the whole ground. My difficulty at first was as to the arrangement of the matter, excluding all technicalities as far as possible; after careful consideration, I arrived at the conclusion that the chronological plan was the best. I have, therefore, divided "Irish Church Music" into four sections: (1) the Era of St. Patrick; (2) the Sixth to the Eighth Centuries; (3) the School of St. Gall; (4) Pre-Reformation Church Music in Ireland.

I.—The Era of St. Patrick.

By the era of St. Patrick is meant the period A.D. 373 to 493; but it must be understood that there was a colony of Christians in Ireland ere the arrival of our national Apostle. In fact, the pre-Patrician Irish were of such a high degree of civilization that, though mostly pagan, they were easily led to the knowledge of Christ and, quite as easily, adapted their native customs to Christian usages. All writers are at one in praising the bards and minstrels of ancient Erin, and music was regarded as almost a necessary of life. It was no difficulty, therefore, for St. Patrick to adapt Christian hymns to the existing pagan folk-songs.

As is generally known, hymns in the Western Church go back only to the days of St. Hilary and St. Ambrose, both Celts of Gaul; yet it is too often forgotten that many of their hymns abound in Irish characteristics, alliteration, end-rhymes, assonance, etc., peculiarities not to be found in the hymns of Victorinus or St. Augustine. Nothing can be more Irish than the opening quatrain—and the quatrain is essentially an Irish idea—of *Veni Redemptor gentium.* Prudentius and St. Jerome wrote of the Scots (Irish); and, indeed, the lyrical quatrains of Irish poets seem to have found many Continental imitators.

Who has not heard of Sedulius, the Irish poet of the fifth century? That Sedulius was an Irishman there is no possible doubt. His Irish name was Siadhail, or O'Shiel, which was Latinized Sedulius, and his nationality is attested by Dicuil, the Geographer—another native of Ireland—who flourished in the year 795, and wrote a celebrated treatise, *De Mensura Orbis Terrarum.* This Irish poet, Sedulius, wrote the first great Christian epic, the *Carmen Paschale,* from which is taken the glorious Introit of the Mass of the Blessed Virgin—*Salve, Sancta Parens, enixa puerpera Regem*—which is to this day sung throughout the Western Church. But it is as a hymn writer that he excels; witness his abecedarian hymn commencing *A solis ortus cardine,* and containing twenty-three stanzas, one of the quatrains being the well-known *Hostis Herodes impie,* transformed in the sixteenth century into *Crudelis Herodes, Deum.* Our Sedulius flourished about the year 425 and he is styled the Christian Virgil. He ended his

days at Achaia in Greece. Another Sedulius was celebrated a century later. No fewer than eight servants of God, called Siadhail (Shiel) are commemorated by Colgan, the Irish hagiologist. Some writers have ascribed *Vexilla Regis prodeunt* to Sedulius, whilst Lacharias credits him with the *Pange Lingua.* But no one can deprive him of that noblest of Easter songs which, from internal evidence alone, is instinct with the music of the Gael, though some of the lines have suffered badly at the hands of the Latin revisers.

Just at the time that Italy was resounding with the *Carmen Paschale,* St. Patrick was Christianizing the Irish bards and minstrels. On Easter Sunday of the year 433, Dubhthach MacLugair, chief bard of Ireland, was baptized by St. Patrick, and, soon after, the Irish minstrels, almost to a man, imitated his noble example. However, so far from the ecclesiastical chant—Gallic, or else Ambrosian—introduced by St. Patrick, in aught affecting the music of ancient Erin, it was exactly *vice versa.* Those who assert that Gregorian chant colored much of the music in Ireland from the fifth to the eighth century are in error, in fact, quite on a par with those who, relying on Ussher, state that the liturgy of St. Mark was adopted in the early Irish Church. Professor Bewerungé, of Maynooth College, writes as follows: "Irish melodies belong to a stage of musical development *very much anterior to that of Gregorian chant.* Being based fundamentally on a pentatonic scale, they reach back to a period altogether previous to the dawn of musical history."

But here it may be objected that it was St. Patrick who introduced letters into Ireland, and that the ogham characters are of Christian origin. Both statements are untrue. Apart from the example of Sedulius, quoted above, it is certain that Dubhthach MacLugair, before St. Patrick's arrival, wrote many poems, whilst the Brehon laws were founded on an older code written long before the fifth century. Not only had the pre-Patrician Irish the use of letters, and a knowledge of ogham, but they also employed an ogham music tablature. As there are genuine ogham inscriptions dating from the *third* century, we may reasonably believe that the ogham music tablature also coëxisted at the same early period. The Bressay inscription furnishes an example of music-scoring,

and the music pupils in pre-Christian Ireland had their music staves. This ogham writing in its application to music was subsequently developed in the *neums* of the seventh century.

There are still in existence the Canons of a Synod held by St. Patrick about the year 460 relative to Church music, whilst some hymns of a slightly later period are preserved in the famous *Liber Hymnorum.* However, it is only right to add that the liturgical chant of the Western Church, even in 460, was in a primitive state. It was only in 460 that Pope St. Leo established a music school for liturgical chant, and it was not till the tenth century that hymns were formally permitted to be sung as portions of the Divine Office in the Roman churches. Of course antiphonal chanting had been instituted at Milan by St. Ambrose, borrowed from the Eastern Church, through the Celts of Gaul, but the custom did not obtain in Rome until 426 in the reign of Pope St. Celestine, under whose tutelage St. Patrick came to Ireland.

In the fifth century plain chant was an amalgam of Hebrew and Græco-Roman psalmody with melodies borrowed from Ireland, Gaul, and the East, but there was nothing as yet attempted to classify and systematize the liturgical chants. Not even in the sixth century was an *Antiphonarium* compiled. The researches of Gevaert have done much to clear away the mists that encircled the early centuries of plain chant; but it is certain that the growth of the liturgical melodies proceeded apace with the development of the liturgy itself from the close of the fourth century to the beginning of the eighth century.

Perhaps it is as well to state that no definite system of notation was adopted till the seventh century, and the only aids to memory were the primitive *neums*, or mnemonic signs, akin to the earlier Irish ogham tablature. For the first six centuries the chants were taught orally, and the singers had to remember them *in theca cordis*, the course of training extending over a period of ten years. Gevaert, in his *Melopée Antique dans le chant de l'Église Latine* (1895), has given examples of all the scales to be found in the earliest Christian hymns, and of these none seem to be based on the Minolydian (B), Lydian (C), Phrygian (D), or Hypolydian (F) modes. Cassiodorus, in his celebrated letter to Boetius in 499, explains his views regarding the Græco-Roman

modes. What is generally known as "Ambrosian" chant, with its eight modes, continued till the great upheaval of the year 547, which forever put an end to the ancient teaching.

As early as the fifth century Irish ecclesiastics were wont to sing psalms and hymns to the accompaniment of the harp, or *cruit*, or cithara. These harps were generally small and portable and, as late as the twelfth century, Giraldus Cambrensis tells of the bishops and abbots who travelled about with their harps, utilizing their musical powers as a means of gaining converts. Those who have studied the Irish *Liber Hymnorum*, the Stowe *Missal*, and the Bangor *Antiphonarium* will appreciate the lyrical powers of the fifth century Irish monks who composed the music as well as writing the words of the lovely chants therein contained. Many have regretted that the music of these early melodies has not been preserved, but even if it had been notated, the ogham tablature or primitive Irish *neums* would be almost unintelligible, and would only possess interest for the musical antiquarian.

Terichan, an Irish writer of the seventh century, tells us that a *proper* Preface was always sung for the Feast of St. Patrick and that hymns in his honor were accustomed to be sung throughout Ireland. In the great school of Armagh, over which Gildas presided from 498 to 508, music was sedulously cultivated and, in after ages, the Culdees were renowned for teaching psalmody according to the Irish traditions.

A good account of the hymn attributed to St. Patrick, entitled the *Cry of the Deer*, or *Lorica*, will be found in the *Literary History of Ireland*, by my friend, Dr. Douglas Hyde, in which valuable work will also be found an account of the hymn composed by St. Seachnall, nephew of St. Patrick, remarkable as being the first Latin poem composed in Ireland. The most beautiful of the fifth century hymns is the *Communion Hymn* of eleven verses, composed by St. Seachnall, the founder of Domhuach Seachnaill, or Dunshaughlin, County Meath. It commences:

"Sancti venite
Christi corpus sumite,
Sanctum bibentes
Quo redempti sanguinem."

Having prepared the ground, so to speak, for the cultivation of Irish Church music, as practised in Ireland after the death of St. Patrick, my next instalment will deal with the subject from the sixth to the eighth centuries—the most glorious period of the Irish Church.

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BROTHER AND SISTER.

Chapter XIII.—The Old People Pass Away.

THIS morning, December 31st, 1900, the dawn of the new century, I was thinking sadly, as I sat by the fireside, of all the relatives and friends who are gone. The list is a long one. How many have departed this life since I entered upon it! First of all, my father and mother stricken by the blow which made me an orphan at the age of six; then my Aunt Dumoulin, our good doctor, old Rose, Courteau, the Ducoudrays—and my dear Marguerite. Ah! that loss was the most bitter of all my life. I have not yet recovered from it. Later Charles and Lucie passed away soon after a dreadful misfortune, and left me their nine orphans. This is the family that the Good Lord gave me, and the only one I ever had. Then soon I was to see Jeanne die —brave, sweet child!—gone to heaven with a smile on her lips; and next Hippolyte, who fell at Loigny when only sixteen, with the badge of the Sacred Heart upon his breast, like his ancestors of '93, and then so many dear and faithful friends, good Abbé Haron, Abbé Lefort, Abbé Duval, our beloved masters. "The dead pass quickly." My turn will come soon!

In the month of June, 1856, while I was finishing my second year at Saint-Irénée, I heard of my aunt's death. She had just completed her eighty-first year. A soldier to the last, she did not take to her bed until the two last days, and she died perfectly conscious and full of faith and Christian fortitude, but without losing, even at the very end, that somewhat rough originality which was her most marked characteristic.

I was reading again this morning the letter in which Marguerite told me of her death. I subjoin some extracts.

MESNIL, Wednesday, June 25, 1856.

My Dear Child: This letter will bring you very sad news. God has just taken to Himself our dear aunt after only two days' illness. She was very tired on Monday after the hay harvest at Dervallière. On her return to Mesnil, she had a sudden chill followed by very high fever. With much difficulty I persuaded her to go to bed. As her condition seemed to me serious, I sent for her old friend the doctor, who came at once, and found that she had inflammation of the lungs.

We took heroic means to check the progress of the disease, but in spite of all we could do, Aunt Dumoulin failed rapidly. God had decreed that this should be the end of her earthly pilgrimage. This morning the dear soul was nearly gone. She was conscious up to the end, and was able to speak. She knew she was dying, and she prepared herself calmly and in that whimsical way of hers which you know so well. Yesterday she sent for the pastor, and he gave her the last Sacraments. Abbé Aubry was very much moved. When he asked her if anything troubled her, she said, "No, I am quite easy. I know I am not worth a farthing, but I trust in God's infinite mercy."

"You forgive from the bottom of your heart all who have ever injured you?"

"Yes, from the bottom of my heart; even the Blues who killed my father and brother. I wish them a place in heaven. But," she added, and a smile passed over her face, "I don't think I will walk over that way very often."

In the morning she made me read her will, which leaves all her property to you and me.[1] This includes Mesnil and some investments of small value. She lays down in your case this strange condition: That you send to the Comte de Chambord every winter a basket of game, as she herself has done, you know, for many years.

By the way, I must confess that I did not feel myself in honor bound to execute this condition, and I am confident that the Count has borne me no ill will in consequence. I had some Masses said every year about Michaelmas for the intention of the King, a practice which I continued up to the time of the Prince's

[1] Charles had urged my aunt to make Marguerite and me her sole heirs.

death, and I am sure that by this means I complied in a more effective manner with the last will of my worthy Aunt Dumoulin.

But I must go on with Marguerite's letter.

This Wednesday morning (she continued) she asked me to send for the doctor. "I know very well there is nothing he can do," she said, with a smile; "that is not what I want him for." I sent Lexis at once to ask Doctor Durand to come over to Mesnil. He came immediately. When he came into the room my aunt said, "Ah, François, will you soon be thinking of preparing for death, too? You have not much more time, my poor old friend. A few more turns of the wheel and your cart is in the ditch; and if you end like a heathen, as you have lived, you may be quite sure you will burn in the very bottom of hell. For there is a hell, François; there is a hell as sure as I am going to die in a few hours. Think of your soul, and don't send it to broil in hell for all eternity, while the rest of us are happy with the good Lord. Your father and mother were not idiots, were they? And all the priests and bishops, and our Holy Father, the Pope, and the Doctors of the Church, and the Saints, have more brains than you and I. Very well, then. Submit to the teachings of the Church. Listen to the advice of a dying woman, who loves you very much, though she has said many foolish things to you in her life. Some of them you deserved, too!"

Poor Doctor Durand was very much moved. He fell on his knees by my aunt's bed to pray. The tears ran down his face, and he sobbed aloud. "Catherine," he said, at last, "Catherine, will you pray for me?"

"Well, of course I will, you old rascal! That is not what you lack! Go away, now, and leave me with my little Marguerite. She is going to say the prayers for the dying."

The doctor went out of the room, and as I followed him he said to me, much softened, "My child, I am afraid you will have to teach me the catechism again."

This made me so happy, for I had been very much afraid that this dear old friend would slip away from us!

I went back then to Aunt Dumoulin, and said the prayers for the recommendation of the soul. She was evidently sinking. I think that for a half hour she was unconscious. Suddenly she came to herself and tried to raise herself up, and looking at the picture of the Sacred Heart which I had placed near her bed, she exclaimed in a

strong voice, "For Religion and for the King!" It was the battle-cry of Vendée. A few seconds more and she had gone.

I have prepared her body for the grave with the help of old Rose, who weeps as if her heart would break. Just think! For fifty-five years they were together, and were quarrelling from morning until night, but they were at the same time devoted to one another. The funeral will be on Friday, day after to-morrow. Don't fail to go to Holy Communion for your aunt, and pray for Doctor Durand's conversion.

Some days later I received a second letter.

MESNIL, July 8, 1856.

My Dear Paul:—To-day I have good news to tell. I think our dear aunt must have been praying a great deal for her old friend. However that may be, the day after the funeral, that is, a week ago Saturday, Doctor Durand came over to see me. "My dear," said he, simply, "I want to return to God, after forgetting Him for so long, but I do not even know my prayers. I am more ignorant than the children in the catechism class. I have come to ask you to take charge of my soul." I was beside myself with joy. Then and there he learned his first lesson, and since then I have been over to see him every morning. He is as trustful and tractable as a child, and it is a delight to see what good dispositions he has. Prayer is indeed all powerful! Remember this truth all your life long, dear Paul! Some day you will need to apply it. There is every reason to hope that our dear friend is now prepared to meet his God. This afternoon he made his general confession, and received absolution, and to-morrow morning we are to receive Holy Communion together at Abbé Aubry's Mass at seven o'clock. Just think of it, the poor soul has not been to the Sacraments, so he says, since 1792, that is, for sixty-four years! You must help us to thank Almighty God for his reconciliation.

For several days I have been teaching the doctor how to make his morning meditation, and it is really wonderful to see what facility he has for the exercise. And he is so utterly unconscious of his aptitude in the matter! Not long ago I found him very much depressed. "My dear," said he, "I never shall be able to pray in the right way. You know you told me to meditate on death. I did my best to keep my mind on it, but there! Hardly had I made the sign of

the cross when I saw again at a glance all the sins of my life, so many and so great, and then I thought how this evening the Good Lord would wipe them all away, and make my soul as white as snow, and I began to weep and weep and forgot all about my meditation. 'Pshaw!' I said to myself, 'What was it Marguerite told me?' Then I began over again, but it was no use. In half a minute I was thinking of Our Lord on the Cross, and the thought that He had died like that for me made me forget everything you said. You see how it is. I always have distractions." I told him he was very fortunate to have that sort of distractions, that most people did not have that kind, and that many whom I knew would be very glad if they could pray as he did.

I cannot find the last part of this letter in which Marguerite describes the childlike joy with which the old man received Holy Communion.

He was wise indeed to lose no time in regulating his spiritual affairs. A few days later he had a stroke of apoplexy, which carried him off in half an hour.

Not long after Aunt Dumoulin's death Marguerite decided to move back to the dear Hutterie, round which were twined so many tender memories; so we established ourselves there once more soon after my vacation began, in August, 1856. We were very glad to be back again. Everything reminded us of our parents and our childhood days, and then the situation was so pleasant, the view so cheerful, and the landscape so fair! How sweet it was to fall asleep listening to the murmur of the Gemme, which danced through our meadows, and seemed constantly to turn back upon its pathway as if for one more glance at the Hutterie before leaving it behind forever.

From our new abode it was as easy as from Mesnil to reach Saint-Laurent, Angers, or even Saint-Florent, if we crossed the Loire. One great advantage was that the house was so much larger and more conveniently arranged than Mesnil that we could easily accommodate Charles, Lucie, and their four children with the nurses; so they came and spent the last part of September with us, and I returned with them to Lyons, where I commenced my year of Rhetoric.

Marguerite was left alone at the Hutterie with the household

of Mesnil, who never would have been willing to leave her. In fact, there was never any thought of it. She might have been dull, if she had not had so many things to do, but as it was there was no time for it. God and her neighbor took up all her days.

During the course of this school year God called to Himself, one by one, many of our faithful friends. The first to go was old Rose, who died a few months after my aunt, assisted in her agony by her devoted young mistress, whom she loved so dearly. A little later it was old Courteau, who had a happy death, and whom Marguerite prepared for his end. The two Ducoudrays, faithful Christians all their lives, "passed by the way the others passed," to use the melancholy expression of old Comines.[2]

Death seemed to respect our good pastor alone. His failing strength, however, made it impossible for him to take charge of the parish of Saint-Laurent any longer, and he humbly gave place to his successor, and retired to a little house near the church, where he continued for several years more his life of prayer and good works. He died at the age of ninety-five, preserving his mental powers to the end.

With this exception, the old people passed steadily away; and if I be permitted to pay a last tribute to more humble beings—I mean the faithful animals, friends, and servants of our youthful years—I will mention that old Tom came to his end, at the age of fourteen or fifteen years, one winter night when they forgot to shut his kennel.

As for the little horse, he kept his strength and spirit for some time longer; but in the summer of 1858 he began to show signs of wear, and lost his speed and vigor. Marguerite had to get another mount, and only used the faithful Fanfan for easy distances in the neighborhood, more to exercise him than to get any real service out of him.

The miller of Saint-Laurent came one day and offered us a hundred francs for him. He said the beast was of no further use to us, and he himself could make him work to the very last. We indignantly refused his proposition, and to the end of his days

[2] "Il (Louis XI) eut beau faire venir saint François de Paule du fond de la Calabre pour qu'il lui rallongeât la vie, il fallait qu'il passât par où les autres sont passés."

Fanfan drew his pension in the shape of fresh water, a full manger, and a warm stable, to say nothing of many pettings. He died a few months after his friend, the Newfoundland.

I now come to speak of the most crucial period of my life, a time which has left behind it everlasting remorse, though I firmly hope that God has pardoned me, and established me once more in His grace. Then I still have to tell of the last years of my dear sister, of how I was left at the age of twenty-six with nine orphans to rear, and how God helped me to accomplish my task.

JEAN CHARRUAU, S.J.

THE EREMYTE AND THE OWTELAWE.

A BALADE.

(Continued.)*

XXI.

Forth he walkyth by the strete,
Forth he walketh by the street,
An othyr wenche he gan mete,
Another wench he gan meet,
A pot sche bar in honde ;
A pot she bore in hand ;
A fayre dyssche therwyth also.
A fair dish therewith also.
"Wenche," he sayde, "whythyr shaltou go ?"
"Wench," he said, "whither shalt thou go ?"
Sche gan abyde, and stonde.
She gan abide and stand.
"Syr," sche sayde, "seystou for why ?
"Sir," she said, "sayest thou for why ?
Gyf thou wylt drynke, yt ys all redy,
If thou wilt drink, it is all ready,
None fayrer watyr in londe."
None fairer water in land."
Sche fyllyd a dyssche, and to hym toke ;
She filled a dish and to him took ;

* See THE DOLPHIN for August, p. 210.

He thought on the Vycar and yt forsoke ;
He thought on the vicar and it forsook ;
The Devyll thus hym gan fonde.
The devil thus him gan tempt.

XXII.

" A, lovely Lord ! how ys thys ?
" Ah, lovely Lord ! how is this ?
Swyche a thurst on me ys
Such a thirst on me is
Me thynketh my hert wyl kine :
Methinketh my heart will kine :[1]
Thowe y never further schuld gon,
Though I never further should go,
Water wyl y drynge none,
Water will I drink none,
My lyf thow y schuld tyne."
My life though I should lose."

[1] Burn, kindle.

In that wyl he gan forthe passe
In that while he gan forth pass
A furlonge wey, and alasse !
A furlong way, and alas !
Harde hym thought hys pyne.
Hard him thought his pain.
By the wey he fonde a welle,
By the way he found a well,
A wenche therin a pot gan fylle,
A wench therein a pot gan fill,
The watyr was as cler as wyne.
The water was clear as wine.

XXIII.

As he stode by the wellys banke,
As he stood by the well's bank,
He ne myght stonde on foot ne schank,
He nay might stand on foot nor shank,
So feble he was and faynt ;
So feeble he was and faint ;

Unneth he myght a worde speke,
Uneath he might a word speak,
Hym thought hys hert wolde to breke,
Him thought his heart would to break,
So thurst hym hadde atteynt.
So thirst had him attainted.[2]

Reached to; O. Fr. *ateindre*, Lat. *attangere.*

He behelde the watyr how yt ran,
He beheld the water how it ran,
And how the wench fyllyd her canne,
And how the wench filled her can,
For drynke he made hys playnt:
For drink he made his plaint:
The wench fyllyd a dyssch stofull
The wench filled a dish brimful
And bade the Owtelawe drynke a pull,
And bade the outlaw drink a pull,
That schrewe was . . . . .
That shrew was . . . [3]

Words missing.

XXIV.

As he stode at the wellys brynke,
As he stood at the well's brink,
On hys knyfe he gan to thynke,
On his knife he gan to think,
That hanged by hys syde:
That hanged by his side:
He onbottoned a sleve of hys arme,
He unbuttoned a sleeve of his arm,
And smote a veyne, that was ful warme,
And smote a vein that was full warm,
And made hyt blede that tyde.
And made it bleed that tide.
Ther he drank hys owne blode,
There he drank his own blood,
Hym thought hyt dyd hym moche gode;
Him thought it did much good;
The wounde was dep and wyde:
The wound was deep and wide:
* * * * * *[4]

Three lines missing.

XXV.

The Owtelawe bledde forthe wyth mayne,
The outlaw bled forth with main,
He nyst how to stop yt agayne,
He nay wist[5] *how to stop it again,*
He bledde hard and sore,
He bled hard and sore,
Tyl he sawe that he schulde dye;
Till he saw that he should die;
He fell on hys knees and lowde gan crye,
He fell on his knees and loud gan cry,
"Jesu! mercye thyn ore,
"Jesu! mercy, Thine Ore,[6]
Ne suffre nought my soule to spylle,
Nay suffer not my soul to spill,
Lord! gyf hyt be thy wylle;
Lord! if it be Thy will;
Of Mary thou were bore."
Of Mary thou wert born."
Thus he prayde in that stownde,
Thus he prayed in that stonde,[7]
Tyl he fell grenelyche to grownde,
Till he fell instantly to ground,
That leven he myght ne more.
That live he might no more.

[5] See note 25. August No p. 219.

[6] *Ore*, honor Cf. Germ. *Ehre;* mercy your Honor

[7] Hour; O. Fr. *hore;* Lat. *hora;* cf. Germ. *stunde.*

XXVI.

Then come out of the blysse of hevene,
Then came out of the bliss of heaven,
Mo angels thanne y can nemene,
More angels than I can name,
Or wyth tunge telle;
Or with tongue tell;
And toke the soule wyth joy and game,
And took the soul with joy and game,[8]
And let lygge that lyk hame
And let lie that lichnam[9]
Uppon the banke of the well.
Upon the bank of the well.

[8] Pleasure.

[9] Corpse; O Fr. *corps;* Lat. *corpus;* cf. English lichgate, lich-room, lich-wake, lich-way, etc

Forthe they wentyn everychone,
Forth they went everyone,
By the ermytage sone anone,
By the hermitage soon anon,
Ther hys brothyr gan dwelle.
There his brother gan dwell.
And when he herde the angels songe,
And when he heard the angels' song,
And hys brothyr them amonge,
And his brother them among,
On knees to grownde he felle.
On knees to ground he fell.

XXVII.

And sayd, "Lord! what may thys be,
And said: "Lord! what may this be,
Thys myrthe and thys solempnite,
This mirth and this solemnity,
My brothyr ys now ynne;
My brother is now in;
That never wrought wel y wys,
That never wrought well I wis,
But alle hys lyf had ledde amys,
But all his life had led amiss,
And ay do wo and synne;
And aye did woe and sin;
For to defoylen mayde and wyfe,
For to defile maid and wife,
Thus he hath ledd hys lyfe,
Thus he hath led his life,
Ne wolde he never blynne.
Nor would he never blyn.[10]
Now, methynketh, y lyve to longe,
Now, methinketh, I live too long,
Othyr ellys God doyth me wronge,
Other[11] *else God doth me wrong,*
That he thus heven may wynne;
That he thus heaven may win;

[10] Stop.
[11] Or.

XXVIII.

And y that suffre payn and wo,
And I that suffer pain and woe,
Evyl lygge, and barfote go,
Evil[12] *lie and barefoot go,*
And faste unto watyr and brede.
And fast unto water and bread.
Hereof methynkyth grete ferly,
Hereof methinketh great ferly,[13]
That he may come to heven or y,
That he may come to heaven ere I,
For, ever he was a drede.
For, ever he was a dread.
I wyl be a Owtelawe, and non Eremyte,
I will be an outlaw and not hermit,
And cast away myne abyte,
And cast away my habit,
And all myne othyr wede:
And all mine other weed:[14]
And robbe and sle, bothe on and othyr,
And rob and slay both one and other,
And com to heven, as doth my brothyr,
And come to heaven, as doth my brother,
Thys ys my best rede."
This is my best rede."[15]

[12] Uneasy.

[13] Something strange.

[14] Garment.

[15] Counsel.

XXIX.

Thus to God he gan to chyde;
Thus to God he gan to chide;
An angel com to hym that tyde,
An angel came to him that tide,
Ful hastly and ful blyve,
Full hastily and full quickly,
And sayde: "Sir Eremyte, y the say,
And said: "Sir Hermit, I thee say,
Thy brothyr hath suffred more to day
Thy brother hath suffered more to-day
Than thou dedyst yn alle thy lyve.
Than thou didst in all thy life.

Thys day he gan hys synnes forsake,
This day he gan his sins forsake,
And swyche a Vyker hym penance gan take,
And such a vicar him penance gan take,
Clene he gan hym schryve.
Clean he gan him shrive.
To holde hys schryft hymself gan quelle,
To hold his shrift himself gan kill,
And ther he lyth at swyche a welle,
And there he lieth at such a well,
And in his hand the knyf.
And in his hand the knife.

XXX.

[16] Hinder.

"Loke, Eremyte, thou lete hym nought
"*Look, Hermit, thou let*[16] *him not*
To Chrysten grace that he be brought,
To Christian grace that he be brought,
A martyr he ys to day.
A martyr he is to-day.
And holde stylle thy lyfe as thow began,
And hold still thy life as thou began,
And be forthe ryght a gode man,
And be forth a right good man,
And loke what y the say:
And look what I thee say:
And have no wondyr of Goddys myght,
And have no wonder of God's might,
Hys mercy ys redy day and nyght
His mercy is ready day and night
To alle that wylle to hym praye."
To all that will to Him pray."
Thus the angele the Eremyte gan telle;
Thus the angel the hermit gan tell;
Ther wolde he no longer dwelle,
There would he no longer dwell,
To blysse he went hys way.
To bliss he went his way.

XXXI.

The Eremyte went forthe anone
The hermit went forth anon
Tylle he to the place come
Till he to the place came
Ther that the Vycary was,
There that the vicar was,
And sayd: "Sir, for charité,
And said: "Sir, for charity,
A worde or two in pryvyté
A word or two in privity
Of a wondyr cas.
Of a wonder case.
I hadde a brothyr, an Owtelawe bolde,
I had a brother, an outlaw bold,
Thys day an angel sothe yt me tolde,
This day an angel sooth it me told
Thorugh myght of Goddys grace,
Through might of God's grace,
Al hys lyfe he gan me telle,
All his life he gan me tell,
And ther he lyth at swyche a welle,
And there he lieth at such a well,
Ded in that ylke plas."
Dead in that very place."

XXXII.

The Vycary sayd: "Sothe to say,
The vicar said: "Sooth to say,
Wyth me was swyche a man to day,
With me was such a man to-day,
I knowe hym wel in mynde."
I know him well in mind."
To go and seke hym togethyr
To go and seek him together
They wentyn, but they nyst whethyr
They went, but they nay wist whether
Gyf they myght hym fynde.
If they might him find.

On ther wey they gonne them spede,
On their way they gan them speed,
By dalys and downys forthe they gede,
By dales and downs forth they gede,[17]
They spared neyther reyn ne wynde;
They spared neither rein nor wind;
Tylle thay come ther he lay ded,
Till they come there he lay dead,
At a banke besyde a stede
At a bank beside a stead
Fayre, under a lynde.
Fair, under a linden tree.

[17] See note 7. August No., p. 213.

XXXIII.

A knyfe they fownde yn hys honde,
A knife they found in his hand,
Therfore the Vycary gan understonde
Therefore the vicar gan understand
Wherefore it was and why;
Wherefore it was and why;
As he lay at that wellys banke
As he lay on that well's bank
That he hys owne blode dranke,
That he his own blood drank,
Hys mouth was alle blody.
His mouth was all bloody.
Thys the Vycare the Eremyte gan telle;
This the vicar the hermit gan tell;
To holde hys schryft hymself gan quelle,
To hold his shrift himself gan quell;
Thonkyd God, and mylde Marye.
Thanked God and mild Mary.
To holy churche they hym gan brynge,
To holy church they him gan bring,
And for hym dude rede and synge,
And for him did read and sing,
As he was welle worthy.
As he was well worthy.

XXXIV.

Thus the Owtelawe heven wan,
Thus the outlaw heaven won,
The Eremyte was forthe a gode man,
The hermit was forth a good man,
As the angel thanne bade.
As the angel then bade.
And aftyr, whanne he made an ende,
And afterwards, when he made an end,
To heven blysse, wythouten ende,
To heaven's bliss, withouten end,
Wyth angels hys sowl was lad.
With angels his soul was led.
God graunt us grace, in our lyfe,
God grant us grace, in our life,
Of our synnes wel to schryfe
Of our sins well to shrive
And our penance done so sad.
And our penance do so sad.
Marye! to the y mene my mone,
Mary! to thee I moan my moan,
In heven blysse that we may come,
In heaven's bliss that we may come,
And make us alle blythe and glad.
And make us all blithe and glad.

Explicit the Eremyte and the Owtelawe.* * Endeth.

MARY, THE MOTHER OF JESUS.

Mary's Union with the Holy Ghost in Regard to the Apostolic Fecundity.

I.—*In Mary was the Faith of the Holy Trinity.*
II.—*Supernatural Gifts Found Complete in Mary.*
III.—*Her Influence in the Early Church.*

I.—In Mary was the Faith of the Holy Trinity.

WE now enter upon the third period of our Lady's life of union with the Blessed Trinity; upon which proximately hangs her intimate relations with mankind.

As we follow the threads of this union, we shall meet with certain points of special interest, and it will be well to resume in a few words what has been already sketched upon the subject.

Point 1.—That no creature but God Himself in our flesh could approach nearer to God than Mary does. Hence the saying of Albert the Great: "She could not be more near to God without becoming God herself." The First Person of the Blessed Trinity is named the Father Almighty, because in Him is the principle of fecundity. In Himself He is the Source of the divine generation of "the Son"; and outside of Himself, of all created life. When He said, "Increase and multiply," to the creatures of His Hands, He gave those creatures a created fecundity, to which He attached the laws of created generation. Therefore it is said of the Eternal Father, "Of Him all paternity in heaven and in earth is named."

Now, having in Himself, through the everlasting generation of His Word, an uncreated Image of Himself—the generation of virginal fecundity belonging to Himself alone of the Three Divine Persons—it was His design, from all eternity, to make to Himself a created image of Himself; a mirror that is to say, of His uncreated perfection. He would, moreover, crown this Immaculate Virgin with the prerogative, proper to Himself alone, of virginal fecundity; and this virginal fecundity should give a human entity to the Person of His Only Begotten Son, that in Him He might accomplish all other of His loving designs in the work of His creation.

Thus Mary, in whom this miracle in creation took place, was the Daughter of the Eternal Father; and, being through her immaculately conceived nature, the unclouded image and likeness of the Blessed Trinity, would be the created counterpart of the Uncreated Only Begotten Son of God. Now, in imparting to Him of her natural substance, His human, created Nature, she would be receiving in herself the most intimate influx of the Divine Nature that it was possible for a created nature to receive without herself being absorbed by the Divine.

It is impossible, on realizing these astonishing facts, not to perceive—*a priori*—that the Mother of God would be endowed with graces and privileges congruous to her inconceivable dignity. And these theologians have been able to reckon out and build up into a transcendentally glorious structure, which in Holy Scripture we learn would be the structure of that Temple in which the God of Glory dwelt when *Caro factum est, et habitavit in nobis.*

Point 2.—Mary was not taken into the substance of the Godhead, but a Person of the Godhead was taken into the substance of the Manhood, without confusion of natures, in the flesh and blood of Mary.

Point 3.—From these two points we observe, that in the order of creature, our Lady is second only to her Divine Son, our Lord Jesus Christ; but, none the less, is she a creature only, although she is graced and endowed with the inconceivable majesties consequent on her unparalleled dignity as Mother of God, and the perfection of her union with God.

Point 4.—How may we conceive of this sublime entity of Mary, seeing that she is so much above us in the perfection of our nature, as from her first conception to be capable of the divine union, yet so unutterably beneath God as to be a creature like ourselves?

We reply: human language cannot put into form that which is formless; nor can it draw a picture of what is ineffable. We can only employ images and metaphors to aid the understanding in things utterly above the understanding; and such is the case when we come to treat of the perfect reciprocity between uncreated Truth, and the created image of it in the newly created soul of Mary. It was the work of God, the Holy Ghost, in her crea-

tion; for, except that of sinlessness, there was no difference between the human nature of Mary and our own.

But this absence in the nature of Mary of the consequences of the Fall is the very reason that we are able to ascribe perfections to our Lady which belong to human nature, and which were withdrawn by the fall from original justice; and yet perfections, in addition, which are above our understanding, though not above our reason. Logically we see that such perfections and divine congruities as are ascribed to her by the Saints and Fathers, and, in later times, by the theologians of the Church, must have appertained to one so highly favored as she was, and called to a vocation which raised her above all created things to enter into the designs of the Blessed Trinity, and have a share in them.

Let us for a moment consider a point which theology teaches us about our Blessed Lord: it is, that from the first creation of His blessed Soul, Jesus, as Man, enjoyed the sight of the Beatific Vision. As Man then, and in His Mother's womb, He lived a life of contemplation in the Presence of Beatitude. His human Soul, being the dwelling-place of a Divine Person, who never left His home in the Bosom of the Father, reflected all the Abyss of the Uncreated Godhead, as St. Paul teaches us in the first verses of his *Epistle to the Hebrews*, when he says, "Being the brightness of His glory and the express image of His Person;" and he thus speaks of Him according to His assumed nature by hypostatic union.

Mary's personality was human. Her soul was a simple created reflection of God, and of the Soul of her Son. At the moment of her creation that image was impressed upon it.

Our thoughts here naturally turn to the subject of the soul itself: and it is to mystical theology that we must apply to follow the thread of our contemplation.

The soul in itself is a pure spirit like an angel's. But, being intended to live in union with a terrestrial, perishable body, must be conceived of under three aspects.

The first is that in connection with the body, whence, by reason of its contact with the senses, it contracts, in a measure, such an affinity with them as to receive the name of "the sensitive soul." The second aspect regards the powers of the intellect,

and from this point it is called the rational or governing soul. The third aspect regards alone the divine principle of life, immortality and perfection; and as such it is the spiritual soul.

In the case of ordinary children, the entire soul sleeps until awakened by the senses to a consciousness of life, after which the rational soul begins to develop; but the spiritual soul lies seemingly in the Lap of God till the time comes for the exercise of its grand functions. Mystical writers call this the summit of the soul, since it reaches above the senses and above created reason up to the Source of its being, God Himself.

Holy Scripture witnesses to the apparently marvellous fact of the independence of the spiritual soul in regard to time, place, and the senses. The soul, it teaches us, is essential spirit; therefore, when we shut out from our mind the habit of connecting our being with the bodily senses, this feeling of wonder vanishes. Being essential spirit, the soul is not bound to any physical phenomena of which our bodily organs take cognizance—the soul is not the organ of the body; on the contrary, the body is the organ, the servant, of the soul. It is true, as we are indeed taught, that the human soul, apart from the body to which it belongs, is in an imperfect condition, because it has been created for the purpose of animating a created body; but this does not prevent it from having the use of its own independent spiritual vision. We learn this in the case of St. John the Baptist, whose soul, being cleansed from sin before his birth, at the sound of Mary's voice, speaking in the Name of the Divine Babe she carried in her bosom, became illuminated by God's Holy Spirit, and freed from the obscurities of the Fall. He knew and acknowledged the Presence of God as only spirit could.

In the case of the Immaculate Babe of Nazareth we are taught to believe that the soul of Blessed Mary had this same clear sight of God at the moment of creation, so that at the instant of its junction with the body in her conception—the body being by a special immunity and grace of God preserved from the taint of original sin—her whole nature was full of spiritual light and capable of receiving all infused graces, and the Gifts of the Holy Ghost.

These gifts are those special gifts bestowed upon the Church

—Wisdom, Understanding, Knowledge, Fortitude, Counsel, Piety and Holy Fear. All these were hers, penetrating and forming the soul of the Mother of Jesus, and in the light of these gifts she reflected from the first the light of the glorious Soul of Jesus. Therefore, before she drew a single breath of terrestrial life, she lived consciously in the Presence of God the Father, and was capable of the happiness of a created spirit while yet a prisoner in the womb.

Without venturing to build more upon this mystical and glorious conclusion, we may reasonably infer that the Image of God then impressed upon the soul of Mary would be such a one as concerned intimately and vitally the building up of human nature, and belongs to those Mysteries of the Godhead most essential to be apprehended and received by the spiritual nature of man.

It may then be concluded that our Lady's entity may best be described as the living mirror of the Faith of the Blessed Trinity. St. Bernard says, "It is manifest that in the heart of the Virgin Mother there was the Faith of the Holy Trinity."[1] How is this to be explained?

The doctrine of the Holy Trinity in Unity was not explicitly revealed before the advent of the Mother of Jesus. It was hidden in the Word of God, *i. e.*, in Holy Scripture, and was implicitly contained in the faith of the Fathers. When Mary came it was a revelation. But how? St. Paul explains faith to be "the substance of things hoped for, the evidence of things not seen." Therefore it is a grace which accepts without reasoning these revealed truths which belong to the supernatural, invisible world. It is the light by which we see light. It is a gift which we receive at our regeneration in baptism, which, in a measure, does away with the darkness which sin had contracted.

But Mary's soul was itself a created light which was no darkness at all; it responded to and received all light which came to her from God. Therefore, without reserve she could say, *In lumine Tuo video lumen*, and this latter light was "The Faith."

This light which mankind needs is the "Faith of the Holy Trinity." This light was fully established when the Creeds, one

[1] *House of Wisdom*, 52d Serm.

after another, were enunciated and explained. These Creeds or Symbols, as they are called, contain that Faith of the Holy Trinity which Mary's heart ever contained, and which is necessary for mankind to be taught for the edification and formation of a faithful people, destined to live forever in the Vision of the Uncreated Light of the Holy Trinity.

Mary, the Mother of God Incarnate, alone of the human race, has received at her very conception this special perfection of soul, this Faith of the Holy Trinity. In this faith her holy soul fructified, as the Image of the Divine Word formed itself in her soul and heart, in preparation for His union with human nature by taking Flesh in her immaculate bosom. Her soul was itself the mirror already of His human Soul, and His, in return, was the complement of hers.

Now this union between Jesus and Mary was the beginning of the union which is taking place day by day between the Church of Christ and Himself through the aggregation of the members of His mystical Body to the Faith of the Holy Trinity by the regenerating waters of baptism. Mary's union was consummated at her Assumption; that of the Church will not be consummated until the end of time, in the glory of God the Father.

It may be asked, what, as regards our Blessed Lady and the Catholic Church, is exactly meant by having the Faith of the Holy Trinity. In respect of our Blessed Lady it means that she would understand Truth in itself, and the Faith, as the revelation of Truth, inasmuch as the welfare of man depends on a true knowledge of the Three Divine Persons of the Godhead. It means, therefore, that her soul was created indefectible, and consequently that the doctrine it would receive would be infallible. She received it directly from God, and contemplated it without reasoning upon it, because for her it was a spiritual vision always before her spiritual eye. The Church, illumined as she is by the Holy Ghost, will be seen to possess the same characteristic graces.

In Mary's personality on earth may be seen—so to speak—the embodiment of the Faith of the Holy Trinity. Her life naturally divides itself into three portions. The first—which, mystically speaking, connects her history with the eternal ages of the past—is occupied in worship, adoration, love and filial intercourse

with the Eternal Father, and in the study of the Scriptures as the revelation of His Divine Word, whom, in a manner understood by herself alone, she knows. Thus we may observe that this first portion of her life is a commentary on the first article of the Creed; every moment, indeed, she makes the confession of it. "I believe in one God, the Father Almighty, Creator of heaven and earth, and of all things visible and invisible."

In the second part of her life she lived in the life of the Word made Flesh—made Flesh in her and through her concurrence. Every article of the Faith as presented to us in the second portion of the Creed was a part of Mary's very existence. The Word of God descended from heaven in order, as the Second Adam, to join Himself to her the second Eve, and with her help and concurrence by a life of humiliation and a death of ignominy to pay the price incurred by the fault of the first Adam and the first Eve.

She had, unconsciously indeed—but in fact—prepared herself for a union so perfect with the Word of God, as to be at all points ready to receive Him, and to be for Him what a mother alone could be; and she had adored Him in herself as the Word which was from the beginning. She was herself the Woman who, with Him, should bruise the serpent's head; and crush his power forever. She it was who should fulfil the marvels of prophecy, and "compass a Man." She was the Mountain from which without hands the stone was hewn which brake in pieces the Roman Empire, and afterwards became a "great Mountain and filled the whole earth." These prophecies she knew and understood. They came from the Word—and she knew whom she was receiving—the Word, who was eternally with God, and who was God.

We now come to the third development of Mary's life as first revealed in her Immaculate Conception.

It was to our Lady that, for the first time, the Name of the Holy Ghost was revealed. To the prophets He had spoken, as the Mouthpiece of the Word. But Mary He clothed with Himself, overshadowing her, making known to her by the angel His Personality; and in her, and through her, to the Holy Catholic Church![2]

[2] For, in the Church, for all time, and in all its integrity, exists the "Faith of the Holy Trinity."

II.—Supernatural Gifts Found Complete in Mary.

Having contemplated in the first period of her life, our Lady's mysterious relations with Divine Paternity, and in the second a kind of fusion with the Eternal Son, we naturally expect in the third period to see her sharing in some way the functions of the Paraclete.

And in truth, at the very first, we find her in the Cenacle surrounded by the Apostles bearing in her hand the torch of prayer. It is no longer the prayer of Nazareth; it is the prayer of the Apostle, a universal prayer conducted, indeed, by those in authority, but presided over by the soul that loves the most ardently, and that best knows the desires and the wants of all. No other prayer could have greater results, because Mary is in union with that prayer which for the first time the Sacred Humanity of Jesus offers at the Feet of His Father in all the splendor of His adorable Beauty as the Son of God and of Mary.

Our Lady is here, according to our Lord's desire, awaiting the Promise of the Father, which promise she knows to be the outpouring of the gifts of divine grace on the Infant Church. She, who from the first instant of her being, was full of grace—not only for the world but for herself—looked for it now with the certainty of faith, hope and charity, which in her had their full fruition. For this reason her prayer was strong and efficacious, and in proportion to the graces already received; and this prayer was now to be developed in "The Faith" which was about to kindle that fire in the Church which should never be extinguished.

She prays—as she knows, as she has always known—that Prayer in its divine fulness which has ever since been the great Prayer of the Church, the Prayer which is the groundwork of all contemplation and of all impetration, the Lord's Own Prayer, which, in the heart and life of Mary had brought Him down from heaven, and is now about to call down the Divine Spirit for its accomplishment on earth.

Thus Mary prays; and in the deep silence of their expectation, the Apostles pray with her. *The great Communion of Saints is being founded.* Our Lady prays in the Sacred Heart of Jesus, and the Apostles are united with her there. All are united in

intention, Jesus, Mary, and His Church; He in heaven, to obtain and to give; they on earth to ask and to receive. The Apostles look for gifts of which they know nothing; Mary asks for them in abundance, because she knows what they are, expecting herself to receive them in plenitude as the first fruits of the Glory of her Son.

According to St. Paul, the special Gifts of the Holy Ghost which were bestowed upon the Apostles on the day of Pentecost were shed on each according to measure appointed by our Lord Jesus, "in order," says he, "to the perfecting of the saints, for the work of the ministry, for the building up of the Body of Christ, until all shall meet in the unity of Faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the age of the fulness of Christ."[3]

The number of these supernatural manifestations is reckoned by St. Paul as being nine. The first in order and excellence is the "Word of Wisdom," by which the Divine Paraclete guides the lips of His servants in order that they may speak worthily of divine things. The second is the "Word of Knowledge," by which grace furnishes a soul with a clear thread of thought and of expressions which prevent it from being lost in a labyrinth of natural learning. The third is the "Word of Faith," that is, certitude, or a language carrying conviction with it in matters of revelation. The fourth is the "Gift of Healing," through the vigor of a divinely regulated will, and the pure emanations of a nature united to God and superior to corruptibility. The fifth is the "Power to Work Miracles," through a certain elevation of soul above the ordinary laws of physical nature. The sixth is the "Gift of Prophecy," or the power to penetrate into the secrets of the future. The seventh is the "Discernment of Spirits," or the knowledge of the secrets of the heart. The eighth is the "Gift of Languages;" and the last is the "Interpretation of the Hidden Meaning" in language, according to necessity, for the direction of souls.

It is the general opinion of the Doctors of the Church that the Blessed Virgin, even before Pentecost, was no stranger to these gifts, in which case it must be admitted that when she par-

[3] Eph. 4: 12, 13.

ticipated in their solemn emission, it would be in a special and more excellent manner than that of the Apostles and the others who were present. In the first place, there would be superabundance, because plenitude causes the act of overflowing; and in her case, an increase of interior excellence and of exterior glory, because the Gifts of the Holy Ghost are capable of indefinite increase.

In the general case of the Saints, these gifts came more or less suddenly as visitations of a power, external to themselves, taking possession of a nature still pressed upon by the consequences of the Fall. From this arises an absence of equilibrium between the man and his supernatural powers. Hence the phenomena of strange maladies, of ecstatic states, and of those interruptions of the natural functions and faculties; moreover, these graces are usually given by measure. Even in the Cenacle, all the members of the sacred assembly were not supplied with the same measure. Nothing, certainly, is impossible with God; but it would seem that during this life our natural faculties are not susceptible, to any eminent degree, as a basis for the reception of these gifts in their totality; for which reason it has been so rare to see in one and the same person many gifts in the same degree of excellence. Furthermore, it is to be observed that these gifts appear rather to take possession of the man, than to be actually at his service; they have their seasons, their conditions, their caprices, so to speak; on which account, taken from a supernatural point of view, together with their general action upon the Church, the Saints bear a physiognomy peculiar to themselves, which they cannot change any more than they can alter the features of their face.

But, as regards the Mother of Jesus, all these Gifts which have been here enumerated could dwell in and expand their influence around her as in a familiar dwelling, which from the first had been arranged and set apart for their habitation. A flesh most delicate and pure—in perfect harmony with the spirit—formed its material ground-plan; whilst an intellect exercised by forty-seven years of contemplation, a memory full of Jesus, and a heart proven by the Cross, offered a spiritual chamber spacious enough for charity to fill with all its infinite treasures. Here could the

operations of grace take place without violence, seeing there were no stiffnesses, no resistances to overcome; the habits of the soul were formed to the superior action, and the interior eye was attuned to the divine light. In the exercise of charity nothing could be beyond her touch, nothing too sublime for her to reach, nothing too heroic for her to dare.

Holy Scripture tells us that Mary's heart was accustomed to ponder every utterance of her Divine Son. Who, then, will be surprised that the Holy Ghost caused to flow from her lips the Word of Wisdom? Under the Cross she had learned the last Word of Sacred Science; and, like a bride, had ever lived by faith in her Divine Spouse. Would it be thought strange, then, that she should heal the sick, if this privilege be the fruit of a pure life, joined to an indissoluble union with the Redeemer? If the gift of miracles be due in part to the reëstablishment of perfect order amongst the interior and superior powers under Divine obedience, may we not see in the Immaculate Conception the germ of an entire galaxy of prodigies? If prophecy be the daughter of prayer and of holy hope, has not Mary by right the title of Queen of Prophets? If, according to St. Anthony, the discernment of spirits be the recompense of humility, was ever any one more humble than she whom God had raised by reason of her profound humility above the choirs of Angels? If the gift of interpretation and that of tongues accord with the simple and expansive charity of heart, which in the sphere of its boundless mercy makes exception of no nation and no tongue, who could more justly possess them than she who had been taught by an Angel that no word may be impossible when it is a question of the salvation of souls?

One other difference between the Blessed Virgin and the Saints remains to be observed, which is, that our Lady was, in herself, superior to her gifts, and had them under her own control. It would appear that she did not make use of this control, except to hide them in the recesses of their own light. The almost complete silence of tradition regarding her actions in respect of them, leaves it to be understood that whatever use she did make of them, it was done in such a manner as to be inaccessible to human observation; and that, by veiling such prodigies under simple

appearances, she attained her object without drawing upon herself the eyes of men.

III.—Mary's Influence in the Infant Church.

Although tradition itself is silent on the subject, it may be said that the very stones of the Holy Land bear witness to the supernatural vigor and saintliness of the Blessed Virgin during this period of her life. In silence, truly, she possessed her immense popularity amongst the lawless population of the primitive Church; a popularity not formed on passing admiration, but which has sent out such roots that it survives in the East to this very day, where Mohammedanism has destroyed so very much.

Theology permits us to affirm that, exclusive of the sacred powers of the priesthood, our Blessed Lady has never been surpassed in any kind of privilege or virtue. Under such circumstances we can understand how her words would be reflected in the theology of St. John; that her science would be more limpid and profound than that of St. Theresa; that the principle of all her actions would be that same abandonment to the Holy Ghost which we admire in St. Clare and St. Francis of Assisi; that the agent of her will would be that all-powerful prayer which was the support of the Apostles, and the first Christian community. If the cures operated by her were wrought at a distance, it would be as the means which she employed for the cure of souls. Like St. Martin and St. Gregory Thaumaturgus, she had it in her power to subjugate demons; and as a guide to her works of mercy she had, more distinctly than St. Philip Neri, the revelation of consciences, and a clear knowledge of the past and the future to which St. Bridget and St. Hildegard could not even approach.

It does not follow from the silence of Scripture on this subject of our Lady's reserve in the use of her gifts, that she hid her treasures through a false modesty. Although she is not officially reported to have been present at the Council of Jerusalem, this is no reason for imagining her as sitting at her needle. She could not have done less for the infant Church than did St. Margaret of Scotland, which pious Queen was the very soul of assemblies and councils; nor dare we imagine that St. Catharine of Sienna

possessed more influence with the Sovereign Pontiff of her age than our Lady with St. Peter. We may also take it for granted that of all the works of mercy and benevolence which have sprung up in the Church, whether spiritual or temporal, it has been the hand of the Sacred Mother that planted the first germ of them. For this reason, the Saints have entitled her "Teacher of the World," and "Enlightener of Apostles."

Mary was most certainly the "Lamp of the Evangelists." St. Luke witnesses that his Gospel transmits a relation received from those who, from the beginning, had been eye-witnesses of the facts related. Who, indeed, but Mary could have been eye-witness of the Annunciation; of the Visitation of St. Elizabeth, of the Birth of St. John the Baptist, of the scene at the Circumcision, of the perplexities of St. Joseph, the events at Bethlehem, the visit of the Magi, the flight into Egypt, or the loss of the Child Jesus in Jerusalem? The thoughtful mind may carry still further the probable concurrence of our Lady in the compilation of the Gospel narrative, seeing that she was present at the teaching of her Son, hearing His words, delighting in His parables, watching the effect of His miracles, and His instruction, on the subject of the Kingdom. All of which were retained in a faultless, faithful memory which could never fail.

It is to be observed that our Blessed Lord avoided giving testimony to Himself in any way, especially with regard to His virginal Birth. His prophetic witness was Isaias, to whom He referred the unbelieving Jews when He said to them, "Search the Scriptures; the same are they that give testimony of Me."[4] The prophetic witness exclaims: "The Lord Himself shall give you a sign: Behold a Virgin shall conceive and bear a Son, and His Name shall be called Emmanuel."[5] The historic witness is the Sacred Virgin herself, who furnishes these particulars in the annals of the history of His Divine Origin and Birth, as she had furnished the elements of His human Body. Those same lips which had replied to the Archangel Gabriel and sung the *Magnificat*, those lips which St. Luke delighted to multiply in painting, have dictated to Evangelists details without which the rest of the New

[4] St. John 5 : 39.
[5] Isaias 7 : 19.

Testament would have remained an unexplained enigma to our hearts, as well as to our understandings.

Such then is the picture presented to us of the entity of our Blessed Lady, when, in the company of St. John the Evangelist, she wrought until the end of her mortal life in the soul of the Church. In her we behold the embodiment of a perfect human nature, endowed over and above with divine gifts and graces, and capable of divinely conceived functions. In her we see the first fruits of mankind restored: a mankind that is about to bud and blossom through the life-giving energy of the truth of her Son, and ordained after her example to bring forth the most exquisite fruits of holiness. In her we behold with reverent awe the true Mother of this new Creation as plainly as we see in her the Mother of the God-Man. We also contemplate her as the central point of attraction, as possessing in her personality the means of intimate mystic communion with all. Her object, in diffusing herself, being to draw souls into a holy spirit of communion one with another and to confirm the great Union of God with man, of which her Divine Son is Himself the Sacramental Centre. She is not an Apostle; she is far more than an Apostle; she is a spiritual influence flowing through the whole body of the Church; entering into all its actions; guiding—as only a mother can—its imperfect members, encouraging the weak, forming its charities, and, in the power of the Holy Ghost, working with all the divine intentions of her Son. She is a Mystic Life which has been the Gift of God to His children, feeding them with mother's milk, teaching them to pray and to know what prayer means.

Whether or no while on earth she put forth to the full the gifts of her divinely furnished nature is not the question here. The question is this, Is it not plain that God has so made her, and so perfected our nature in her person, as to be, by the side of her Son, the central point of His perfected family? Is it not for this that He deigned to become her Son, and that by union with her He might inaugurate all her acts regarding us as His own?

Whatever, under the shadow of the Evangelist, may have been the outward form of her life, her inward life would find no contraction. Her soul could roam at will, so to speak, unfettered by time or space. Her power to help souls, even of Apostles,

was not confined to her immediate surroundings. If necessary and she so willed it, she could bi-locate; at will, she could touch and affect the most distant, the most perverse, the most ignorant soul. At all times present in the Sacred Heart of her Son, while rendering Him the fruits of her gentle ministry, she never ceased to pray with Him, to work with Him, to obey, to glorify, and to love Him. Thus, with this dear truth in our souls we may follow her to the end of her beautiful life and look up to heaven watching her glorious Assumption.

If such was Mary on earth what may we not gather of her power, now that she is in heaven? At present, as an encouragement to all who, in sincerity, love and desire to see our Lady loved and honored as she should be by all her children here below, we will only add these words: "They that explain me, shall have life everlasting."[6]

That these words do not apply to the Person of our Lord Jesus Christ alone, but to His Blessed Mother as well, has been thus declared by the Council of Basle: "This is read by the Church of the glorious Virgin who hath carried in her bosom and given to the world the Son of God, who Himself is the Wisdom of the Father." On which also St. Bonaventure says, "All, O Mary, who praise thee shall be helped by God;" and St. Laurence, "He who honoreth Mary gathereth treasure for everlasting life;" and lastly, St. Basil, who exclaims, "What can be sweeter than to speak of the ever-blessed Virgin Mary?"

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[6] Eccles. 24.

Studies and Conferences.

HOW TO FIND A TREASURE.

When a Catholic is in the state of grace, as every Catholic should be, his soul is blessed with remarkable gifts. Such a soul St. Teresa describes as a castle, which must be loyally defended and preserved for the King of Kings; and again, as a palace, in which God takes up His abode. In the centre of that castle, or palace, is the throne-room, the heart, where He confers marks of His favor and receives graciously all petitions. A still more striking figure is employed by St. Paul. The Christian, he says, is the temple of the Living God, and the Spirit of God dwelleth in him. When we enter a cathedral, we are impressed by the stillness, the subdued light, the atmosphere of worship which we seem to breathe: the mind expands as the eye contemplates the clustering pillars, the springing arches, and the lofty, vaulted roof; lessons in conformity with the sacredness of the place are taught by the altar, the statuary and paintings, and the white crucifix; and we are impelled to say, "This is indeed the House of God, and on its portals should be written, 'Reverence and Love.'" The most glorious cathedral raised by man's industry and skill cannot equal in beauty and splendor the human soul which is in the state of sanctifying grace, and it is true that the Divine Spirit prefers

"Before all temples the upright heart and pure."

Has it ever been your privilege, reader, to get a glimpse of the excellence of such a spiritual temple—to behold, as through doors rolled back, or a transparent veil, the amplitude, the strength, the stately proportions, the loveliness and radiance of that House of God? If you have been thus blessed, and you enjoyed at the same time the faculty of appreciating what you saw (for there are those to whom the vision is vouchsafed in vain—they have eyes and see not), you will acknowledge how true is the saying that the soul is the temple of the Living God. In that temple, all spiritual as it is, seven golden lamps diffuse light and warmth, and are the

source of the blessings that enrich it. Four of the lamps, Wisdom, Understanding, Counsel, and Knowledge, illuminate the intellect to see and choose all that is true and noble; and the other three, Fortitude, Piety, and Fear of the Lord, impart to the will the supernatural gifts of strength, courage, joy, and peace.

Yet the same degree of light and warmth is not bestowed on all souls. The cause of the difference is the want in many of correspondence with grace; but it is in the power of everyone to be docile to the Divine Voice and to win the Spirit's choicest gifts. In the observance of this all-important docility you need help—counsel, encouragement and the inspiration of a noble example. To obtain aid you must seek a friend whose soul is indeed the temple of God. The fidelity of such a friend is beyond all price; he is at all times a refuge and a guide, and his friendship is the medicine of life and immortality. The search for such a one is, doubtless, attended with difficulty. We cannot see a soul or know it directly, but when we gaze upon a friend's face, we behold the light of gladness and affection with which it glows, and so of other emotions, and from these tokens we believe that the soul from which they spring exists, and that it is capable of joy, sorrow, love, and similar feelings. There are also certain external *media* of words and looks that half reveal the soul within and that lead with tolerable certainty to the knowledge of the character and truth of a friend. The tongue especially is the revealer of the heart. If you are observant and not disposed to take offence at trifling defects, the friend you seek, be he cleric or layman, will be one whose conversation is ruled by prudence, truth, largeness of principle and view, modesty and gladness of heart. A few words on each of these characteristics may perhaps be of some assistance in enabling you to find the treasure, a faithful friend.

I.—Prudence.

A prudent man is remarkable for discretion. He keeps a mastery over his spirit, and does not allow it to become like a village common that lies open to all the world, by yielding it up through intemperate loquacity to vagrant suggestions and fancies. He knows that empty vessels make most sound, and he is wise enough to refrain from wearying others and making himself ridicu-

lous. He shuns, also, the opposite excess of gloomy taciturnity. A lover of silence in measure, he is an excellent listener when he hears sensible conversation. You need have no misgiving in telling him a secret. He has tact enough not to go too far if he happens to be involved in a dispute; and the habitual contradicter he lets alone. The circumstances of time, place and persons, he seldom or never forgets. It is against his will and resolve to speak of himself, for he is not goaded by vanity, the great promoter of talk; and you will be struck by the fact that, so far from speaking ill of the absent, he tries habitually to relate something that enhances their reputation. His conversation is attractive and pleasant; and it is conspicuous for moderation and reserved power, so that his acquaintances listen with interest and respect, and his words are remembered and bear fruit. "In the lips of the wise grace shall be found, and the mouth of the prudent is sought after in the church, and they will think of his words in their hearts."

II.—Truth.

He avoids exaggeration, and likes to observe befitting orderliness of word and manner. He is frank and straightforward, and has not the appearance of weighing or calculating how much or how little he shall say. Good manners he may, or may not, be remarkable for, but he has always a good manner. His speech and outward acts correspond with his inward thought and you are convinced by his every word, look, and deed, that he will be true to you as your friend. Pleasant and kindly when all goes well with you, he will not desert you in adversity, but will console and help you to the best of his power. He will tell you your faults and yet retain your friendship.

III.—Largeness of Principle and View.

He regards as important what is really so; but his method of judging differs from the rules that guide most people and will surprise and perhaps sometimes depress you. What is permanent and of universal utility in time and eternity is valuable in his eyes; for everything that is temporal and fleeting he has but slight esteem. It is not that he neglects money, business, an honorable

position and reasonable amusement; but you feel that his heart is not set on these things. The rules that guide his thoughts and conduct are few, but they look to high ideals, and anyone who lives up to them, as he does, must necessarily lead a nobler life than the generality of men. For the real life that we lead is the life of our thoughts, aspirations, and deliberate resolves, and the battle which each of us must fight is fought on the battlefield of our own heart beneath the Eye of God. Largeness of principle and view comes from the habit of weighing all events in the scales of eternity and from a sincere charity that embraces all persons without distinction of race, age, rank or religion. Loving truth, it must hate error, but the erring it pities, loves, and helps. It is unswerving in the fulfilment of duty, through love both of God and men.

IV.—Modesty.

The friend you seek is not proud, haughty, and unapproachable. He is simple and sincere. No slave to anger or morbid irritability, he is good-humored and equable, and you will find no difficulty in asking his counsel or in telling him your troubles. You will never hear him boast, or lay claim to your gratitude, or make much of what he does for you. He will take such care not to be singular, or to seem superior to other people, that you will think him a very ordinary man, till some principle of his, or some act quite out of the common will be as a sudden lightning-flash in darkness and reveal to you what he really is—one of God's hidden saints. His character, from the point of view of the modesty that adorns true virtue, justifies our applying to him the following words of John Ruskin:

"I believe the first test of a truly great man is his humility. I do not mean by humility, doubt of his own power, or hesitation in speaking his opinions, but a right understanding of the relations between what he can do or say and the rest of the world's doings and sayings. All great men not only know their business, but usually know that they know, and are not only right in their main opinions, but they usually know they are right in them; only, they do not think much of themselves on that account. Arnolfo knows that he can build a good dome at Florence; Albert Dürer writes calmly to one

who had found fault with his work, 'It cannot be better done'; Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled any one else; only they do not expect their fellow-men, therefore, to fall down and worship them; they have a curious sense of powerlessness, feeling that their greatness is not *in* but *through* them, that they could not do or be anything else than what God made them; and they see something divine and God-made in every other man they meet, and they are endlessly, foolishly, incredibly humble."

V.—Gladness of Heart.

Your friend's conversation will rest and strengthen you, for it is enlightened, genial, and wholesome. He likes to maintain gaiety and cordial graciousness of manner. His habitual serenity helps him to preserve heartfelt kindliness and gentle, courteous hilarity. He does not fear to indulge in innocent jokes and merry satire, but he never wounds, never shows ill-nature, never pains the most sensitive self-love. His virtue fills his heart with happiness and inspires him with the desire of making everyone happy too; and so his conversation cheers, delights and invigorates. To it we may, without irreverence, apply the words in which Scripture speaks of wisdom: "His conversation has no bitterness nor his company any tediousness, but joy and gladness, and there is great delight in his friendship."

In the preceding paragraphs I have sketched very imperfectly what I observed in a friend of mine, with whom I lived many years. He has passed away from earth, but his character and example are to me precious and tender memories, and it is a subject of regret that I did not profit as I should by the lessons that he quite unconsciously taught me. I am persuaded that in the Church many such friends may be found both among the clergy and among the laity. Such a one in his day was Sir Thomas More, and surely of the many who are to enter into God's Kingdom beyond the grave, there are some, if we could find them, well worthy to be our friends on earth. "A faithful friend is the medicine of life and immortality; and they that fear the Lord shall find Him."

Michael Watson, S.J.

CONVENT EDUCATION.

Letter of a Convent Teacher to an Interested Inquirer.

Very Dear Friend: Your correspondent, you say, is a Catholic and generally well informed. Yet she thinks that Catholic educators, especially religious women, are not responsive to the requirements of the age; plainly, that they are not in the fashion, and one may as well be out of the world as out of the fashion.

"A quarter of a century has made many changes. While 'all change is not improvement, improvement comes not otherwise'; and on the whole, in the educational order, the changes seem to be, I think I may say simply, in the line of progress." This statement may meet with objection from those who, like "the sweet-worded and clear-toned orator of the Pylians, ruling three generations," think that scholarship belongs to the past; about that we shall not quibble. You ask to know what is the *animus* of the movement and how Catholic education responds to the demands of the age. It responds with a vigor really unanticipated. It shows results altogether unexpected. It points to a reserve capability and power that quite amazes. With non-sectarian institutions it necessarily runs on parallel lines in many cases. It concedes where it can, it withholds where it must; its pivotal point, of course, is, in the words of Browning, "Where Religion is all or nothing."

In the convent system exploiting this Catholic idea, unquestionably religion is *all*—not the only thing, however, but *all* in the sense of its being the base, and the keystone of the arch as well, the principle that makes the whole what it is. It is the religious element that distinguishes systems. This is the secret of our success, as it is also the cause of our non-success where it happens to be the case. The first I need not explain. But how religion is the cause of non-success is this: the fads and fashions of the day are so mistaken for desirable ends that the best interests often are sacrificed to the goddess Caprice. A pupil will apply to enter the Junior class, for instance, and will bring a record of the studies she has "passed." Her book will show the dissection of a frog or a mosquito and a long classification of, we do not know what, for neither the pupil nor the examiner can decipher the letters or get at the grammatical construction. Penmanship is a lost art; no one writes nowadays, she will tell you; and grammar, yes—well, grammar you can learn as you go along naturally, you

know, like religion, by association. Again a devoted mother will write: "I do not want my daughter to spend her time on Church History and Christian Doctrine. She learned them perfectly when she made her first Communion. We know all about the Church. I send her to your school for Music, and Physics, and Elocution and—well, *necessary* things."

Of course convent schools must find patronage or they cannot exist. They must give their patrons what they want; but they must at the same time uphold their principle and try to dispel the ignorance that would relegate the study of religion to the category of the "unnecessary." This is no light difficulty; but we are looking forward to the remedial comfort which our Holy Father's attitude on this subject is expected to bring. When the immediate aim of Pius X to renew all things in Christ becomes actualized in the way he urges, namely, to direct studies so that the mind and heart of youth will be impregnated with ecclesiastical knowledge and love, the greatest drawback to a thoroughly Christian education will disappear, and religion will be "all" in the broad and fundamental sense.

Catholic parents too often dispose of the training they provide for their children as if they were afraid the doctrinal grounds on which their religion rests might possibly not be tenable. They seem to be fearful of criticism or of being considered narrow, and so they seek to be rather conservative. They feel at best "uncomfortable" when religious topics are discussed, and wish to avoid them altogether, instead of meeting controversy intelligently and showing the consistency of truth, thus giving their reason for the faith that is in them. This may arise from either of two causes, ignorance or human respect. The mental defect seems more pardonable than the moral weakness; yet in our age of enlightenment, it is difficult to make out a case of "invincible" ignorance, and few are willing to be considered uninformed, and fewer still will bear the charge of cowardice.

The vapors of liberalism and indifferentism create an atmosphere that is extremely enervating: and hence it is, too, that the worldly-minded do not breathe freely where the air is not tainted with the secular flavor. Naturally convent environment is a reminder of spiritual things for which the world has little sympathy; and it seeks to defend its false position by turning it into one of attack upon what are called the old *régime* theories about education, which Fénelon advocated, namely, that woman was meant for the home, and that her training (they distort facts) should consist only in the cultivation

of the gentle art and winsome manner that constitute the supposed charm of womanhood.

The perfunctory statement that our convent academies are lacking in up-to-date-ness is not accordant with facts. To the superficial it may often seem so; but as a rule judgment is passed not upon evidence but upon inferences; and these are made under the influence of prejudices that gauge the worth of education by the show and boast of treasures that have a name but no value. To know what is done in convent schools one should witness and test the classes at work. What is taught will be generally understood from catalogue or prospectus outlining the plan of study. The courses, some compulsory, others elective, generally speaking embrace all that is required to keep pace with the educational movement throughout the country. But what is of greatest importance is that the method really educates whilst it instructs in all these things.

Because the world does not see how; because many of its opportunities are not within convent reach; because, moreover, convent exclusiveness is prohibitory of certain twentieth century methods, it draws the conclusion that religious institutions cannot compete with secular schools. Catholic parents who take a superficial view of matters endorse this opinion and deem themselves wise if they patronize institutions that are not Catholic, thus taking from their own an influence which they are in conscience bound to sustain both for the general good and for the special and true benefit of their children and their homes.

It is sometimes urged against religious teachers that their Community Spiritual Exercises consume so much time as to leave little leisure for the pursuit of studies. Here is just where I think we have a very strong point. The regular hours given to prayer and the habitual practice of collected senses result in a serenity of mind which, entirely safeguarded from the intrusion of dissipating pleasures and social requisites, predisposes the teacher to easy concentration of thought. Added to this is the blessing that makes a light to shine in our darkness. Did not the great master—the Angelic Doctor, St. Thomas Aquinas—declare that he learned more at the foot of his crucifix than in all the courses of the schools? The Royal Psalmist confesses that he was made wiser than his enemies; that he understood more than all his teachers; and why? "Because Thy testimonies are my meditation," he says. (Ps. 118.) Much study may fill the mind; but the grace of the Holy Spirit gives a superadded enlightenment that comes not except by prayer.

Moreover, it is a mistake to think that school work does not receive due preparation. The regular normal training of the novitiate proves the contrary; the annual examinations and grading of teachers keep the matter ever in view, and the daily duty of study and self-improvement is conscientiously remembered. In addition most convents have their Summer School, where effective work is done, conferences are held, lectures given, notes compared, experiences related, methods exemplified, and normal work in general is practically illustrated.

You see, all this is not considered by those who secretly aim to create for their children a social atmosphere and thereby hope to obtain opportunities of worldly prosperity, which they consider the ultimate goal and the real success of life. But such is not the aim of education, nor does it bring the happiness which the misguided and misguiding parent dreams of for her child. It is a moral varnish which keeps a certain external gloss upon what is at best natural virtue or talent, if not the mere semblance of either; but when the rays of noonday beat upon the shining surface there follows a warping and the dust gathers fast and the tissues corrode, where the natural polish that goes into the grain will leave the beauty uninjured from heat or moisture.

CARMINA MARIAE.

(Suggested by reading Mr. Orby Shipley's *Carmina Mariana.*)

I.

For ever lovely is the thought of thee,
O perfect Mirror of true womanhood!
And, as each age glides by, unerringly
Thy graceful form is seen and understood.
Clear is the note thy Carmen rings, as clean
The soul is that detects thy beauties rare;
For, as a prism breaks the golden sheen
So breaks desire those rays divinely fair.

From age to age this Song of thine comes down
And speaks to human hearts and human tears,
Filling the world with sparklets from the crown
Placed on thy brow amidst Eternal Years.
Ah, Song unceasing, Song of mystery!
To dream of beauty is — to dream of thee.

II.

(Mary, the dominant Triad in the Divine Scale.)[1]

Vibration mystic of the Harmonies Divine,
A Music swelling from an Organ uncreated,
A ceaseless Echo ravishing the ear unsated —
Such is thy Being, Mary, in the Godhead Trine.

Oh, universal womanhood in thee is shrined,
The Triad dominant of God's grand Scale eternal —
Himself its Keynote Chord, its very Song supernal;
Thou, the sweet Harp-Æolian of the Spirit's Mind.

For heaven a One-triform art thou, Immaculate!
A Three in one for earth, First-born of God's creation!
One over all, by the Divine predestination,
One, in discharge of thy threefold estate,
The Virgin-Mother,—Daughter,—Spouse to be,
The perfect Woman of God's vast eternity.[2]

EMILY MARY SHAPCOTE.

THE SOLESMES SCHOOL OF GREGORIAN CHANT.

"When the manuscripts of different periods and different countries are brought into agreement and combined in a single version, it may then be affirmed that the Gregorian phrase has been found."

When Dom Guéranger, the first abbot of the monastery of Solesmes, known to the literary world principally as the author of the beautiful and authoritative *Liturgical Year*, wrote these words, he formulated the principle upon which the Solesmes critical school of plain chant is based and which has guided it during the years of its development. They were words pregnant with meaning, for they are the key to the labors of the school which has played a part of such prominence in the recent restoration of the Gregorian melodies. The Solesmes critical school, as it is

[1] It is to be remembered that the dominant fifth of a scale leads up to the key-note chord and with it forms the perfect cadence which usually concludes a piece of music.

[2] This sonnet was written for and accepted by Mr. Orby Shipley for his *Third Series of Carmina Mariana.*

known to day, is the result of gradual development, the interesting history of which is sketched by members of the Solesmes community prominent in Gregorian musical study in a recent number of the *Rassegna Gregoriana.*

Its History.

The history of the development of the Solesmes school is comprised, for the most part, in the work of three men—Dom Guéranger, Dom Pothier, and Dom Mocquereau. The first established the school and gave to it the direction from which it has not deviated; to the second belongs the credit of having, through research and critical examination of a large number of manuscripts, carried on either personally or by assistants under his direction, published numerous volumes, the *Gregorian Melodies*, *Liber Gradualis*, *Liber Antiphonarius*, *The Processional*, *Responsorial*, *Variæ Preces*, etc.; while the latter, who is at present Prior of the community, established the *Paléographie Musicale*, and now directs the critical school which is actively at work revising the former editions according to the better resources of knowledge which have of late come to hand, due to the increased number of manuscripts and well-organized methods of examination.

The attention of Dom Guéranger was forcibly brought to the subject of plain chant in the first place through the poverty of his community. When he settled at Solesmes and established there the monastic order which he had restored, the monks were not adequately supplied either with breviaries or chant books for use in common in the choir. They were forced to content themselves with a few odd copies of an edition of the plain chant which belonged to the seventeenth century, together with some stray volumes which had been picked up here and there, but which, owing to their lack of uniformity, were of little use to the community. This was a state of affairs which naturally the abbot determined to remedy. He was impressed, after some attention had been given to the matter, with the fact that the editions in use were defective, full of errors and discrepancies, that therefore the true Gregorian melody had in large part been lost, and that a garbled form of the original had taken its place. This led him to

a determination to discover the authentic chant, and restore it in his monastery. It was, he knew, a serious task to undertake, involving a great amount of labor and patient study. He therefore directed a Father of the community, Dom Jausions, to devote his energies entirely to this work, requesting him to study the subject carefully, and prepare reliable books for use in the monastery choir.

From the beginning the results obtained were noticeably efficient. Principles of execution were established which, through the perfection due to practice and study, have resulted in the Solesmes method as it is now known.

The fame of what Dom Guéranger was accomplishing in the execution of Gregorian music spread about. In his monastery the chant was living and spontaneous; prayer and melody were adapted one to another naturally and truthfully. The testimony paid to the excellence of Gregorian rendition at this time at Solesmes by the Abbé Gontier, author of the *Méthode Raisonnée de Plain-Chant*, who before the publication of this book paid a visit to the monastery, was, "the illustrious abbot has given to the Gregorian melodies in his abbey an accent and rhythm which had not seemed possible. It was a revelation." He was so much impressed that he submitted to Dom Guéranger the manuscript of the *Méthode* as he wished to incorporate into it the principles of execution which had aroused his enthusiasm. The book appeared, being in a measure the first fruit of the Solesmes method, and was pronounced by Dom Guéranger "the only trustworthy theory for the execution of the Gregorian chant."

Steadily and patiently Dom Jausions worked in the meanwhile at the manuscripts at his disposal, which were in those early days few in number. He had associated with himself in his labors, which, as he advanced, became greater and more arduous, a novice, Dom Pothier, who was then twenty-three years of age. The researches, as conducted by these two men, became more and more serious and began to shape themselves definitely. They were based upon the principle laid down by Dom Guéranger that the *neum* manuscripts should be examined carefully and widely in order that an edition be established according to their usage and conforming to them. Although the work of Dom Jausions

was only a preparatory inquiry and had not been aided by the facilities and resources that have since been at the disposal of the Solesmes students, it produced a noteworthy result. A memorandum was drawn up and presented to Dom Guéranger which contained a report of what had been accomplished in these researches undertaken at his command. This memorandum, corrected and expanded, in large measure as he had himself indicated, was reproduced and afterwards published as *Les Mélodies Grégoriennes.*

Gradually the work of research fell more and more to Dom Pothier, for Father Jausions, having with unscientific precipitancy desired to publish a *Directorium*, containing the common tones, before exhaustive comparison warranted it, and having been persuaded to abandon this project, drew away from the study of chant and took up that of history. Dom Pothier carried on the research with unremitting ardor. He read books both ancient and modern which dealt with the theory of his subject, and followed conscientiously the discussions of musicians in so far as they related to his theme. He collected as large a number of manuscripts as possible, gathering them from all parts of France, from Germany, Italy, England and elsewhere. These he studied, taking notes, transcribing *neums*, and copying out entire Graduals.

The death of Dom Guéranger and Dom Jausions left him to labor on alone without their helpful advice. At the command of the second abbot of Solesmes, Dom Couturier, he published in 1880 *Les Mélodies Grégoriennes* and in 1883 the *Liber Gradualis* which was the fruit of the researches he had carried on in conjunction with Father Jausions.

As the *Liber Gradualis* was such an important contribution to the true Gregorian music, and as it played a large part in the restoration, a word in regard to the circumstances under which it appeared will not be amiss. That it was imperfect is now known, but the imperfections have been remedied in succeeding editions so far as present knowledge will permit. That many errors should have place in this first edition was inevitable. It was a departure from customary methods, an enterprise hitherto without precedent. Moreover, the conditions in which the lessons had been fixed, and the divisions distributed for chanting in choir, were such as to

make imperfection the expected rather than the opposite. The adopted lessons had not been put to a practical test before they were sent to be printed, save with a few exceptions. Dom Pothier had indeed by the advice of a small number of monks, who sang the lessons in common for the purpose of correcting them in proof, inserted in their proper places bars of division, of respiration and other pauses as they seemed necessary for actual chanting, but this was the only test to which they had been subjected. In addition he did not wish to depart too widely from the Rheims-Cambrai edition. His reasons were twofold: in the first place he wished to shelter himself beneath the authority which this edition still possessed; in the second, the risk of weakening the argument of traditional invariability which the manuscripts furnished was much less than if he pointed out a divergence for which the public was not prepared. He was also constrained by the superior authority which the Ratisbon edition at that time enjoyed. As the result of these considerations, the first Solesmes edition of Gregorian chant remained midway in the return to antiquity. Nevertheless it was an undoubted advance upon the different other attempts at restoration which had preceded it. The *Liber Gradualis* remains a monument to Dom Pothier.

Dom Mocquereau is the founder of the present practical school of Gregorian chant at Solesmes. Under his direction the monks have reached a degree of perfection in the execution of plain chant which has in a measure set the standard for the rest of the Catholic world. The choirs of seminaries and religious communities in Europe that aim to perform Gregorian music with excellence follow methods which he has introduced and taught with success.

In establishing the *Paléographie Musicale* Dom Mocquereau sought to prove the substantial invariability of the Gregorian tradition by an appeal to manuscripts of every kind. The work of Dom Pothier had been attacked; it was asserted that his conclusions were traditionally unsound. To maintain the contrary, the countries of Europe were scoured for evidence and copies or, where this was impracticable, photographs of the manuscripts of different dates, schools and churches were secured. The results obtained from the examination of this mass of material were set

forth, for the benefit of those interested, in a periodical—the *Paléographie Musicale*—which has accomplished by a display of cumulative evidence the purpose of its foundation.

The method of critical study as pursued at Solesmes, which has made such a publication as the *Paléographie Musicale* possible, is strictly scientific.

Its Critical Method.

The critical school is composed of some ten or fifteen members, all of whom work in harmony, aiding and guiding each other. For the past ten or twelve years the collection of manuscripts containing the Gregorian musical chant from the earliest times has been going forward, but it is only lately that the library of Solesmes has become stocked with thousands of reproductions representing, either in their entirety or in their principal parts, the manuscripts necessary to the work in hand. Naturally this abundance of materials would create confusion if the work of critical study were not organized according to a uniform plan.

From the mass of manuscripts the chants which they comprise are extracted one by one; then the different versions found of these chants are brought together and placed in order in such a way as to permit of easy consultation and rapid authentication. The sypnotic tables thus formed are divided among the members who compose the critical school, each one as a specialist having a certain work to do which he pursues strictly within his own field.

Each chant that goes to make up these lists has also its own synoptic table. This is formed by arranging in parallel lines the versions both similar and dissimilar of the particular chant to be studied, grouping them according to schools or countries. When they are all disposed note by note in parallel columns, it is possible to follow the history of each note as it appears in fixed or varied forms, or as it has become corrupted. From these tables the history of a whole chant is sometimes learned and sometimes the note history of each of the elements of which it is composed. By this method of procedure all vagueness and incoherence are banished; definite results are obtained which are permanent and easy of access, being readily referred to as proof of the traditional authority of an edition founded upon them.

The close study of these synoptic tables has enabled Dom Mocquereau to discover the secret of certain laws of composition followed by the authors of Gregorian melodies which had been lost to the modern world. These old artists possessed a delicacy of taste, a variety of resource, a skill in fitting melody to text that is inimitable. The æsthetic rules which guided them were in all probability not consciously followed, but were the spontaneous outgrowth of their musical genius. Hence they can be discovered only by patient and minute research, such as that which is now pursued by the Solesmes community.

The critical method of Dom Mocquereau and his assistants has assured the traditional restoration of the plain chant. The scientific process which he has perfected is bringing to light the authentic Gregorian song as it might have been heard in the seventh century in the Abbey of St. Gall.

THE GIFT OF MIRACLES OUTSIDE THE CHURCH.

St. Luke 9 : 49, 50.

Qu. Kindly enlighten some of your readers as to the meaning which the Church gives to St. Luke 9 : 49, 50. It is a question among us whether such extraordinary gifts as that of exorcism can be had without a divine ordination through the true Church of Christ. The above passage seems to favor the affirmative; and if so, does not that fact weaken our argument against non-Catholics when we say that outside the Church there is no salvation (in the sense that the authorized medium of the communication of divine grace is the one visible Church of Christ built upon Peter)? An unbiased exposition of the above mentioned verses in St. Luke's Gospel ought to contribute to a better understanding of the sources of Christian truth, and I therefore submit the question to THE DOLPHIN.

Resp. The passage in St. Luke (9:49, 50) referred to, reads: "And John, answering, said: Master, we saw a certain man casting out devils in Thy name, and we forbade him, because he followeth not with us.—And Jesus said to him: forbid (him) not; for he that is not against you, is for you."

The difficulty suggested by the passage apparently lies in the assumption that one who does not pretend to follow (or one who

does not actually follow) Christ, should yet exercise the gift of miracles in Christ's Name. For that this power of miracles is here included, becomes evident from a parallel citation in the synoptic Gospel of St. Mark (9: 37–40) where the same incident is related somewhat more fully.

Catholic interpreters, among whom we may mention Maldonatus as representative, understand the passages as demonstrating the distinction between the divine gifts communicated to the individual directly by God, and those more common and indirect graces which are dispensed through the official and authoritative exercise of the apostolate in the Church. The former are bestowed on those who sincerely believe the teachings of Christ, and this at times even when they do not make profession of actually belonging to the external body of His followers. The words thus vindicate the Catholic doctrine which teaches that a person may be a member of the Church (and therefore enjoy the communication of divine grace) without belonging to its external communion. Upon this teaching is based the distinction between the soul and the body of the Church Catholic.

Examples of such divine communication, apart from the regularly ordained channels of grace within the Church established by God, are found in the Old as well as the New Testament. Thus we read in the Book of Moses (Numb. 11: 16–29) that when the Lord had instituted the *Sanhedrim*, or sacred Council of Seventy which was to rule the Jewish Church with Moses as chief, He endowed its members with the gift of prophecy like unto Moses himself. The Sacred Text relates that there were at the time in the Hebrew camp two men, Eldad and Medad, who, though faithful to Moses, having been also enrolled, had not stood before the tabernacle where the Lord communicated His prophetic gift. These began after a time to prophesy. Immediately there arose a protest on the part of the disciples of Moses, and Josue himself came to the chief to complain, saying: "Forbid them." But Moses, on the contrary, replies: "Would that the Lord imparted His spirit unto all the people so that they too might prophesy!"

The possession, therefore, of extraordinary divine gifts, such as those of prophecy and miracles, does *not necessarily* or exclusively depend upon an outward commission which obtains its

sanction from the established Church of Christ; although this is the ordinary and official channel of the divine operations which constitute the economy of salvation through the Gospel. Even the ordinary commission of preaching and other privileges of the Christian Church may be exercised under a similar condition of divine inspiration by those who are not of the external communion of the Church. An example of this, spoken of approvingly by St. Luke, is Apollo (Acts 18), who, though not yet baptized in Christ, teaches and preaches "the things that are of Jesus," whilst the disciples at Ephesus, whilst they fervently practised the faith of Christ, had as yet received neither baptism nor confirmation. (Acts 19.)

But this condition of things in no wise demonstrates that the Church of Christ is not the one and only true channel of salvation established by God, and that every soul is bound both intelligently to seek that Church, and, after having found, to accept its doctrines and precepts. For it is evident that the man of whom St. Luke speaks was in reality a disciple and follower of Christ, sincerely believing in His doctrine and the power of His Name. Our Lord says that this man was for him, because he *acted* in His Name, and so would every one be who might perform an act of charity (as He there instances the giving of "a cup of cold water") in that Sacred Name. That Christ took the sincerity and charity of the man as a plea which would excuse his ignorance in refusing to follow Him, does not allow us to assume that Christ did not wish the man to become His follower like the disciples who here complain; for why would He establish a Church if He did not wish it to be accepted?

Indeed there is ample proof that the mere invoking of the Name of Jesus, without any sincere intention to follow Him, was incapable of attracting such graces as that of exorcism and miracles. In the Acts (19: 13–16) already referred to, we have the instance of the sons of Sceva, a Hebrew exorcist, who invokes the Name of Jesus, but utterly fails to effect the expulsion of the evil spirits in the case.

That Christ established a Church, a sacramental dispensation by which the graces of salvation are regularly dispensed, is much more clearly emphasized in the Gospels, than the extraordinary communication of graces related in St. Luke and St. Mark, and

to suppose that any one knowing of these channels could *in good faith* refuse to avail himself of them, expecting to receive an individual dispensation, is a contradiction in terms.

WHAT THE MOSELY EDUCATIONAL COMMISSION THINK OF OUR SCHOOLS.

There is always an advantage in seeing ourselves as others see us, and when the onlookers are such experienced observers and such apparently unbiased judges as the gentlemen constituting the *Mosely Commission*, the knowledge to be derived from their final verdict cannot but be interesting and probably instructive. It will hardly be expected that those most concerned, notably the ladies, will agree with every detail of the commission's finding, but on the whole the tone of sincerity of purpose and outspoken candor that pervades the document ensures it a friendly reading. We subjoin a digest of Professor Armstrong's Report, given in full in *Science* (July 29th and August 5th).

Professor Armstrong institutes a comparison between the work done in England and that done here, and finds that on the whole American public schools and the system of education followed in them are not superior to those of his own country. "After seeing a number of schools in detail—both common schools and public high schools—it seems to me," he says, "that they are much as our schools; that the problems they are seeking to solve are our problems; that their difficulties are our difficulties. In matters of organization and administration, we apparently can learn many things from them; but, as regards method, it seems to me that we have very little to learn; indeed in depth of purpose and originality our best work may not unfairly be said to be considerably in advance of theirs."

As a member of the commission Professor Armstrong visited New York, Baltimore, Washington, Cleveland, Buffalo, Ithaca, Boston, New Haven, and Middletown. He found in the common schools that the amount of attention paid to reading and composition is in no way sufficient or satisfactory; that the teaching of drawing is undeveloped, simple measurement work in association with it being almost unknown; and that no "attempt was being made anywhere to put the teaching of arithmetic on a practical common-sense basis."

The method of teaching which he found generally adopted, that, namely, of the constant exchange of opinion between teacher and pupil, while it has its advantages, imposes a heavy burden on the teacher and operates against close study and concentration of attention. This lack of concentration Professor Armstrong finds to be a serious defect in our public schools. The constant striving to make the work interesting for the pupils adds to this defect. "Whilst every teacher will admit that it is necessary to create interest, we all know that it is not always possible to maintain this at bursting point, and that in school, as in the world, uninteresting work must be done sometimes; that, in point of fact, it is most important to acquire the art of doing uninteresting work in a serious and determined way. . . . Everywhere the heads of the high schools complained that the pupils who came from the elementary schools could not concentrate their attention upon their work. . . . Thirty minutes, we were told, was the longest period during which boys could concentrate their attention and work effectively."

In the high schools the commission was favorably impressed by the way in which English literature is taught, but writing and composition are neglected. In teaching mathematics and science, academic methods somewhat antiquated prevail. Manual training, save in one instance,[1] leaves much to be desired.

Professor Armstrong finds little to favor in the adoption in secondary schools of the elective system, and he is especially severe in regard to the great preponderance of women as teachers. The commission was struck by the distinctly low average of attainment in American high schools, and the many women teachers in these schools are considered to be the cause of it, at least in great part. Boys are becoming less virile. "There is a strange and indefinable feminine air coming over the men; a tendency toward a common, if I may so call it, sexless tone of thought." "Women teachers must be, for most purposes, relatively inefficient; and as teaching is an occupation in which more than any other imaginative power, individuality, insight, and originality are wanted, it is important that men rather than women should exercise the predominant influence. If it be the province

[1] The Brooklyn Manual Training High School.

of education to mold the race, there is no other question of greater importance claiming our attention at the present time—especially as the difficulty of obtaining male teachers is increasing day by day."

In regard to the training of teachers Professor Armstrong was disappointed. He found a high-flown air of unreality about the instruction; "too much precept, too little practice; no really severe practice!"

In his comments on college instruction our candid critic notes that students come to college ill-prepared to do the work; games occupy too large a share of attention; and the bonds of discipline have been unduly slackened of late years. Boys from towns are not such satisfactory students as those from the country. On this account the spirit prevailing in some of the Western Colleges is better than that in the East.

In commenting on the question of shortening the period of years required to attain the B.A.—a subject that has recently been discussed by American college presidents—Professor Armstrong says, "It is remarkable that a people supposed to be practical, like the Americans, should be prepared to devote so long a period to study. I am almost led to doubt whether, in matters of education, our American cousins may justly be regarded as a practical people. A course of study prolonged to an age bordering on thirty rather than twenty implies a most serious limitation of the period during which the individual exercises independence; it casts an improper burden on parents; and it postpones the age of marriage unduly."

Over-teaching is the bane of American schools of every grade, and there is danger that the work of education may be over-organized. In consequence education is a fetter rather than a help. Industrial leaders are mostly men who have not enjoyed the so-called advantages of a liberal education. Their minds are free from all traditions, although trained in the school of experience.

In a word, says Professor Armstrong, "the entire system of education, both here and in America, seems to require reconstruction from bottom to top; it would be well, if I may say so, if we could scrap the whole wretched academic show and start afresh, in order that it may be greatly improved in quality and shortened

in duration. Two ideals should be kept in view—we should aim at the development of individuality and encourage productivity. If a proper foundation were laid during early years a vast amount of time would be saved later on; if children were taught really to read, if they were thoroughly practised in the rudiments of scientific method . . . there would be little that they could not afterwards accomplish within a reasonable time, because honesty of purpose would prevail among them and they would work with understanding and resist all but necessary guidance. The greater part of the work which is now done—far too late—at college might then be done at school; or, still better, college might be entered at sixteen with advantage. . . . We need to introduce broader and more philosophic conceptions into our educational practice; it is almost impossible to keep pace with the growth of knowledge and absurd to add perpetually to the burden imposed upon the student. Moreover, it is unnecessary. If more attention were paid to teaching principles and their application, less to mere facts, many of the difficulties with which the student's path is now strewn would disappear and he would do effective work; our higher education is unfortunately afflicted with the disease of fact-megalomania; if the meaning of one-tenth of the facts we now lay before the student were properly taught, the remaining nine-tenths might safely be jettisoned."

In conclusion, Professor Armstrong pays a tribute to the efficient manner in which in the United States science is utilized in the service of the State. The Agricultural Department which is steadily carrying on a work of research, and practically aiding the farmer; the experiment stations established at Washington to study the nutrition of man; the geological survey; the bureau of standards; all testify to admirable organization and to a public appreciation of the value of science.

"It is quite clear," he says, "that the right spirit is at work in the United States; but the lack of a critical faculty and of depth of purpose, combined with an excessive development of the utilitarian spirit are serious drawbacks at present and militate against progress and education. Until higher ideals prevail and sober calculation takes the place of a somewhat emotional and superficial consideration of its problems it will be difficult to introduce reforms."

Criticisms and Notes.

THE TRUTH OF PAPAL CLAIMS. By Raphael Merry del Val, D.D., Archbishop of Nicæa. A Reply to "The Validity of Papal Claims." By F. Nutcombe Oxenham, D.D. London: Sands & Co. Pp. 129—xv.

This volume was published before its author had been called to fill his present important position as Cardinal Secretary of State. A close review of it just now is timely and instructive.

Dr. Oxenham, the English chaplain in Rome, a nephew of the late well-known convert of the same name, had attacked, with unusual acrimony, in the columns of the *Church Times*, Archbishop Merry del Val, Rector of the *Accademia degli Nobili Ecclesiastici*, calling on him to publish a course of sermons in which he had criticized his own volume entitled *The Validity of Papal Claims*, being a "reply" to the Encyclical *De Unitate Ecclesiae*. He had the impertinence to add that he suspected that "Mons. (*sic*) Merry del Val would probably make statements in these sermons which he would not venture to publish."

The present volume is His Eminence's sufficient answer to the challenge. In five chapters of convenient length he goes over the several points raised by his opponent. If many of them are the commonplaces of controversy on the Petrine prerogatives; the reader must blame Dr. Oxenham and not the Cardinal Secretary. The subject has been worn so threadbare by innumerable combatants on either side that it would be the height of captious criticism to expect any novelty of argument. Cardinal Merry del Val can, without fear of contradiction, be congratulated at all events on having left no essential part of his opponent's attack unanswered, and on a clear presentment, in language purposely simple, of the grounds on which the Papal claims to supremacy of jurisdiction and an infallible *magisterium* rest. Although, as we have said, the book is a *rechauffé* of a series of sermons, it shows little trace of its origin. It has all the merits, with none of the defects, of the spoken word. For that reason it is well calculated to appeal to the ordinary Catholic layman, perplexed perhaps by the ingenious sophistries of Anglican arguments drawn from Scripture and from Church history, and unable to refute them without the study of

learned tomes for which he has neither time nor inclination, as well as to the well-meaning Protestant whose knowledge of the Catholic position is drawn from small one-sided manuals like the notorious *Plain Reasons against joining the Church of Rome* of Dr. Littledale—a work which more than one writer in *Roads to Rome* confessed had, by its unfairness, had a precisely opposite effect on him to that intended by its author—or like Dr. Oxenham's own volume written on similar lines.

The controversial methods of the latter writer are sufficiently exemplified by the abusive epithets which he showers upon the late venerable Pontiff. He accuses Leo XIII, of all persons, of "deliberate imposture" in his Encyclical on *The Unity of the Church*. Cardinal Merry del Val refrains with considerable charity from paying his antagonist in his own coin. His sermons are as free from theological bitterness as they are weighty in argument. There is not a word in them that could wound the most thin-skinned. The prayer with which the preacher concludes his course—"May Dr. Oxenham reach the same conclusion [as Cardinal Newman in his *Apologia*, Part V, p. 211] as he reads the works of the Fathers"—, together with the assurance that "if this grace be bestowed upon him he will have no truer friend than the author," forms a fitting pendant to a work written in the right spirit of gentlemanly courtesy and Christian charity.

We may take as an illustration of the Cardinal's methods of controversy his treatment of Maldonatus and Bellarmine. His opponent had committed himself to the statements that the former writer "acknowledges that . . . Origen, Chrysostom, and Augustine (differ) from modern Romanists" as to the words *super hanc petram*, and that the latter "can quote nothing earlier than the eleventh century, except the suspicious evidence of some Popes in their own cause," in support of the Papal interpretation of the text "Simon . . . I have prayed for thee." In so doing he exposed himself to vulnerable attack. For the quotation from Maldonatus is garbled and misrepresented. In the very next sentence that "ultramontane Jesuit doctor" writes: "The Calvinists [amongst whom he would have classed assuredly Dr. Oxenham] have laid hold of these interpretations taken in a sense different from their meaning, with greater eagerness than with love for truth." And he proceeds to quote, in support of the Catholic reading of the text, St. Clement, Hippolytus (spelt "Hippolitus" by the author), Dionisius (spelt "Dyonisius,") Tertullian, Cyprian, Origen, Epiphanius, Gregory Nazianzen, Basil,

Ambrose, Leo, and the Fathers of Chalcedon. Truly, a galaxy of authorities sufficient even for Dr. Oxenham!

As for Bellarmine, Cardinal Merry del Val has no difficulty in showing that he refers to St. Leo[1] who lived two centuries before Pope St. Agatho—the earliest writer quoted by the Cardinal, according to the Anglican doctor—as adopting the texts from St. Luke in support of the Catholic argument for the supremacy.

He finds it an equally easy task to refute his opponent's appeal to St. John Chrysostom with reference to St. Luke 22. Not only does that golden-mouthed Doctor of the Universal Church in his *Third Homily upon the Acts* say of Peter—"to him Christ said, And thou being converted, confirm thy brethren," but in his *Eighty-second Homily*, from which Dr. Oxenham endeavors to deduce an argument against Papal claims, he calls Peter "the head" or "summit" of the Apostles—a title repeated by him elsewhere again and again.[2] In a further section on the Council of Jerusalem the author might have supplemented his quotations by a reference to a passage in the *Third Homily upon the Acts*, where St. Chrysostom speaks of the multitude keeping silent out of respect to the Prince of Apostles after Peter had finished his speech, if only because of the interesting fact that Dr. Luke Rivington (on whose valuable work, *The Primitive Church and the See of Peter*, he relies for many of his arguments), as an Anglican, was first led to reconsider his position through a controversy with the Catholic Bishop of Bombay arising out of a citation of the passage in question. However, as the words are somewhat ambiguous, and as the Saint's meaning in the quotations given from the same homily is above question, perhaps the argument will have more force for the Protestant reader as it stands.

Other subjects discussed are St. Victor and the Eastern Churches—a fairly full summary of the dispute, although we miss a reference to the crucial words of Eusebius (*H. E.*, V. 24), stating that Pope Victor declared by letter that the Asiatic Christians were all utterly cut off from the common unity; St. Stephen and St. Cyprian—a section containing most of the well-known "Papal" quotations from the Epistles of St. Cyprian, together with one from the treatise *De Unitate* which, however, would carry more weight with Anglican readers if the author had discussed the Saint's peculiar theory as to the Episcopate being held in joint tenure (*in solidum*) by the Bishops

[1] Serm. 3, *De Anniv. Assumpt.*

[2] See especially Homs. 3, 5, *de Poen.* Hom. 54, and *ed. Bened. opera*, tom. 6, p. 282.

collectively—a unity adumbrated by our Lord's investiture of an individual, Peter, with the office of foundation; the famous text of St. Irenæus given in full in Latin and English; the Sardican Canon allowing appeals to Rome from the judgments of Metropolitans (fraught with such significance in the case of Apiarius and Pope Zosimus, unmentioned by the author); and the Council of Chalcedon. Useful appendices on the Vatican definition of Papal Infallibility, St. Augustine's *Retractations* (I, 1, c. 21), the passage from St. Irenæus, and the testimony of the Primitive Fathers, from St. Clement to St. Augustine, on the Supremacy of the Apostolic See, fitly complete a valuable treatise. No doubt shortness of time in preparing the work for publication is responsible for several omissions which could be rectified in a second edition. The quotation in Greek from St. Chrysostom's *Hom. 88 in Joan.*, on page 35, has an unscholarly appearance from its misplaced or omitted accentuation and a grammatical blunder; Anglicans are likely to look with suspicion on Father R. F. Clarke, S.J., the solitary authority adduced by Cardinal Merry del Val on the question of the "Forged Decretals;" and there is an absence in many places of references to non-Catholic writers whose words would appeal with special force to their co-religionists, *e. g.*, Dr. Gore's *Roman Catholic Claims*, pp. 76–7—"It is difficult to feel any doubt that our Lord is . . . pronouncing the person Peter to be the rock;" the same writer's admission in his *Church and Ministry*, pp. 54–5, that "perhaps" the Papal conception of the Church dates from the days of St. Victor; Dr. Harnack's well-known reference to the controversy connected with the latter Pope as involving a recognition at the time that "it belonged pre-eminently to the Roman Church to define the conditions of 'the common unity' in crucial matters of faith;" the Rev. F. W. Puller's *Primitive Saints and See of Rome* (ed. 1900), p. 88, note 3, where he admits that St. Crypian holds that Christ "actually founded His Church upon Peter," and Dr. Dollinger's testimony as to the interpretation of St. Matthew 16: 18. But these omissions apart, the work deserves nothing but praise and we cordially commend it to the attention of our readers.

WHY I LEFT ST. MICHAEL'S. By the Rev. H. M. M. Evans, B.A. Late Vicar of St. Michael's, Shoreditch. London: Sands & Co. Pp. 72.

The case of the Vicar of St. Michael's, Shoreditch, a minister in the East End of London, will be remembered as a veritable *cause*

celèbre. For some years past Mr. Evans had been notorious for the extreme doctrine taught and ritual practised at his church. He has made no secret of his claim to teach his flock every Catholic doctrine, save Papal Supremacy and Infallibility. The late Archbishop of Canterbury, Dr. Temple, when Bishop of London, and Bishop Creighton left him unmolested on account of his devoted and successful work among the poor. Protestant agitation, however, increased, a dead set was made against a parish which was considered to be a weak outpost of the advanced wing of the High Church party; complaint after complaint (culminating in a diatribe by Lady Wimborne, the wealthy head of the "Ladies League," in the *Times*) was made to the present Bishop of London, until, in November of last year, the latter formally admonished Mr. Evans to discontinue in his church the public use of the Rosary, of Invocation of the Saints, of devotions to the Blessed Virgin, and to the Sacred Heart, and of Benediction with the Reserved Sacrament. In reply, Mr. Evans regretted that he was unable to obey the admonition, and was in consequence threatened with a prosecution under the Church Discipline Act of 1840 that had for its object his deprivation.

At this stage in the proceedings Mr. Evans asked certain friends to write short papers on the question immediately at issue, namely, the exact bearing of Article XXII on the Invocation of Saints, and he furthermore submitted his case to the judgment of two well-known ecclesiastical lawyers. This judgment was unequivocally against the tenableness of his position. "Generally on the whole case," conclude Mr. Chancellor Cripps and Mr. Mackarness, the lawyers in question, "we think that Mr. Evans must be found to be wrong in any proceedings instituted under the Church Discipline Act."

The result on Mr. Evans of this twofold examination of the point in dispute was to convince him that "the position" (to quote his own words) which he had "hitherto taken on faith on the authority of others," notably of Bishop Forbes, of Brechin, "now proved to be utterly untenable." With the ground thus taken from under his feet, there was only one honest course left for him to adopt, namely, to resign his benefice. This he did without delay, and the last act of the drama soon followed when, in company with one of his curates and more than a hundred of his parishioners, he sought reception into the Catholic Church.

This brief history of the events which gave rise to the large pamphlet before us is necessary to make it intelligible. It consists of

a short preface by Mr. Evans summarizing his former and later positions, followed first by the Bishop of London's formal monition and his rejoinder, then by the legal case submitted for the opinion of Counsel together with certain notes on Article XXII drawn from three different sources, and, lastly, by the joint opinion of Mr. Cripps, K.C., and of Mr. Mackarness, the latter lawyer also giving a separate and much longer opinion. Two Appendices, the first a *catena* of passages from primitive Fathers in support of Invocation, the second a dissertation on the use of the crucial words "Romish" and "Romanensium" of Article XXII, complete Mr. Evans' "apologia." While much of the book is necessarily cast in a dry legal mould, the section incorporating the three papers written by friends of the author on the precise meaning of Article XXII possesses a wider interest.

The whole question of the legitimacy in the Church of England of the doctrine and practice of Invocation turns upon the interpretation put upon the words of the Article. When it is stated therein that the "Romish doctrine" (*doctrina Romanensium*) concerning Invocation is "a fond thing, vainly invented" and "grounded on no warranty of Scripture," what is the teaching singled out for condemnation? According to the writers of the first two papers, no authorized Catholic doctrine is intended by the phrase *doctrina Romanensium*, but the supposition (in Santa Clara's[1] words) that "our prayers are addressed to the Saints ultimately and absolutely, and offered as it were to so many Deities." The writer of the third paper, on the contrary, maintains stoutly that the current Catholic teaching was the "Romish doctrine" referred to and reprobated.

To consider the arguments on either side in order. Both champions are agreed that the *Tridentine* doctrine cannot have been intended by the framers of the Article. For the Article in the Elizabethan form in which the word *Romanensium* was substituted for the *Scholasticorum* of the original Edwardine form, was accepted by Convocation in February, 1563, whereas the Tridentine decree on Invocation was not settled until the following December. But the writer of the third paper differs from the other two writers in maintaining that the word "Romish" condemned Trent explicitly in 1571 and in 1662 when Convocation again sanctioned the Article. The writers of the earlier papers state with considerable force and ingenuity (especially the first

[1] A Franciscan of the seventeenth century who wrote a work with the object of showing the compatability of subscription to the Thirty-nine Articles with belief in the Catholic Faith.

of the two, generally understood to be a leader of the extreme party among the High Church clergy), the theory, upheld by Newman in Tract XC, and by Bishop Forbes of Brechin in his *Explanation of the Thirty-nine Articles*, that the *Doctrina Romanensium* referred to popular abuses current in the sixteenth century, as distinct from any precise formulated teaching on the part of ecclesiastical authority. Archdeacon Hardwick[2] is adduced for the statement that "the words *Romanensium* and *Romanistae* were already used as far back as 1520 by Luther and Ulrich von Hutten to designate the extreme mediæval party." On the other hand, their opponent remarks with rebutting force that "to be of the smallest use towards their case they are bound to find instances *later* than 1520." And these are wholly wanting. In 1520 there was still no breach with Rome. The phrase *Romanenses* could consequently then have no other meaning than that of "the specially Roman party within the one Roman Church of which both parties were alike members." But at the time when the Article was framed matters were wholly different. The reformers could have had in view nothing else but the current *official Roman doctrine*. The word *Romanenses* was constantly used by them to denote "of or belonging to the Roman Church." "There can hardly be any serious doubt [the writer sums up his argument under this head] raised as to the meaning of the word 'Romish' in the mouth of the Upper House of Convocation composed of the Elizabethan Bishops of 1562 or 1571. On the face of it the doctrine reprobated by them was the currently accepted teaching of the Roman Church at the time." A practical commentary on their intention, he very justly points out, is to be found in the fact that they studiously eliminated from the *Book of Common Prayer* every vestige of Invocation, moderate as well as extreme. "The complete answer to those who would argue that only certain excesses are condemned while the *Ora pro nobis* remains untouched is that all Invocations of every kind and even all allusions to the intercession of the Saints were removed. . . . Not only has the 'Hail Mary' vanished, and also the three Invocations still left by Cranmer in the first edition of the English Litany, but even such an allusion as that in the Collect for Sexagesima Sunday to the prayers of the Apostle of the Gentiles has been equally cut away."

The strongest part of the argument for the opposite view is that based on the evidence forthcoming as to the distinction made by the

[2] *History of the Articles*, 1876, p. 410.

Reformers between invocation as a true "calling upon God," implying supernatural faith in, and absolute dependence upon Him, and invocation in the modern general acceptation of the term as not belonging exclusively to divine worship. Bullinger,[3] Latimer,[4] and the *Necessary Erudition*, commonly called the *King's Book*,[5] are severally cited in support of this contention. It is probable that quotations might be multiplied from the same authorities on the opposite side, as indeed was done by Mr. Mackarness in his "opinion" (pages 62–4), but the references as they stand make out a strong case, although they seem to us unwarrantably stretched to prove that "the censure of the Article *is perfectly in accord with*, and in no way opposed to, Catholic faith and practice."

The best proof that the arguments in favor of the lawfulness of Invocation in the Church of England are not weighty enough to carry conviction, however clever superficially, lies in the fact that they failed to confirm Mr. Evans in his position.

It is a little difficult to follow him in his statement (page 8) that he examined *de novo* the grounds on which (he) had hitherto believed the formularies of the Church of England not to be hostile to the Catholic faith, and "looked into the question for (himself)," not resting content "any longer with the statements and arguments on the subject to be found in such books as that of Bishop Forbes," seeing that he seems to have been content to get his arguments again at second-hand and to reply upon the "authority of others," a proceeding which he deprecated in the case of his earlier belief (page 9). There can be no doubt about his transparent honesty. For conscience sake he has given up everything that this world holds dear and has gone forth from a united congregation, built up by him, through a fruitful twelve years' ministry, to the Catholic faith, to a strange land *nesciens quo iret*. That God may reward him a thousandfold for his sacrifices must be the prayer of every Catholic who reads this document of "the travail of" a soul reaching the light after the darkness of manifold perplexity.

FAITH FOUND IN LONDON. A Record of Visits to Catholic Churches and Charities. London: Burns & Oates. Pp. 162.

Without being prepared to go to the extravagant lengths of the publishers who hail their latest offspring as "*the* Catholic book of

[3] 4th Decade, Sermon 11, p. 206, Ed. Parker Soc.; Sermon 5, p. 212; 5th Decade, Sermon 5, p. 163.

[4] *Remains*, p. 186.

[5] Exposition of Third Commandment.

the season" *par excellence*, we can give its fair meed of praise to a work half-humorous, half-didactic, distinctly above the average. It is difficult to place it in the right category. In some respects it partakes of the nature of a glorified ecclesiastical guide-book, in others of an elaborate satire on divers aspects of contemporary Catholicism in London. The author, who is generally understood in literary circles to be Mr. Wilfrid Meynell, Cardinal Manning's friendly biographer under the *nom de plume* of "John Oldcastle," adopts throughout the rôle of a candid friend, and the very solidity of his own faith allows him to utter criticisms on the methods of ecclesiastical authority that would, even in a modified form, come ill from the mouth of a neophyte. It is the old story of one man being allowed to steal the horse while another cannot dare to look over the hedge.

Perhaps the quaint, old-fashioned wording of the sub-title will best describe the contents of the volume, and at the same time place the reader in the peculiar atmosphere of which it is redolent. It is there declared to be "A Relation of the Strange Adventures of Count Marco Caradori who came hither for the Coronation of Edward VII, and who in our Babylon discovered His own Spiritual Crown. Together with some very Candid Conversations wherein are set down Certain Straight Sayings of the Eminent Servant of God, Cardinal Manning."

The actual story which forms the rough setting of much moralizing, is briefly this: A certain young Italian Count, a Catholic in name, a sceptic at heart, and a snob of the first water withal, in spite of his nobility, visits London for the first time during the summer of 1902. He accepts the hospitality of a chance acquaintance found in Venice, who becomes for the nonce his 'guide, philosopher, and friend.' This cicerone, who tells the tale throughout in the first person, is a fervent Catholic with the history of the Church in England at his fingers' ends, and he makes the most of his knowledge by pointing a moral wherever possible to his sceptical friend, whom he introduces to the ecclesiastical sights of the English metropolis. He begins indeed by modestly disclaiming any intention to emulate the wonderful American who had pointed out to him "the spot at which Dr. Johnson said to Boswell, 'Let us clear our minds of cant' ('and if we Catholics and our fellows only could and would!' he said) . . . the track of Holborn which Thomas Aquinas once walked, his figure bigger than even Dr. Johnson's, swathed in the flannel of

St. Dominic . . . the scene of the courthouse in which the recusant Inigo Jones was fined £546 for his profession of the Catholic faith; the sacred yards of earth lying about the Marble Arch whereon the Jesuit Southwell, poet and saint,

"The hard and rarest union that can be,"

and many another confessor, mounted to Heaven by the Tyburn gallows-tree; the spot in the Tower on which Thomas More, martyr and wit, laid his head, jesting with the axe-man as a Manning in our own day might, whose serenity of soul could be disturbed by no calamity of the body;" but he does not fall far short of his intimate acquaintance with the bypaths of Catholic London. The visitor from Italy knows nothing of the wealth of historical and religious treasures that lie hid beneath the seething mass of worldly "trumperiness" (the word is our author's) that at first engages his curiosity. He begins by asking, "Where is Jimmy's?" using with evident relish the last slang nickname, picked up abroad, of a restaurant beloved by London club-men: it is the object of his friend to wean his affections from such trivialities by giving him an insight into the network of Catholic churches, convents, and charities,[1] surrounded by a halo of religious associations, calculated to enkindle his dormant faith in the reality of spiritual beauty. With this intention (finally crowned with success) he takes the lukewarm Count Caradori to the Oratory (showing him on the way Cambridge House in Piccadilly where Pope Leo XIII, when Nuncio at Brussels, spent an evening as the guest of Lady Palmerston), to the Church of the Carmelites, to St. Mary of the Angels, Bayswater, to the Jesuit church in Farm street, to the German church in Whitechapel, to the Polish and Lithuanian church at Bethnal Green, to the French chapels in Little George Street, and in Leicester Square, to the Sardinia Street Chapel (the oldest Catholic church in London, soon, alas! to be demolished), to the Church of Our Lady of Victories in High Street, Kensington (better known as the "Pro-Cathedral," where "the still small voice of Cardinal Manning seemed to be audible"), and to many other fanes as far afield as the Dominican church on Haverstock Hill, the church of the English Martyrs close to the Tower, served by Oblates of Mary

[1] Among them, the Orphanage of the Sisters of Charity at Westminster, the Home for the Aged Poor and for Children, kept by the Sisters of Nazareth at Hammersmith, and the Convent of the Good Shepherd.

LIBRARY OF ST. JOHN'S
BOSTON ECCLESIASTICAL SEMINARY,
BRIGHTON, MASS.

Immaculate, the church of the Capuchins (those "bearded counsellors of God") at Peckham, and the Franciscan church at Stratford.[2]

Truly, a long day's visitation! Were it not for a hint about a chauffeur that implies a motor-car to have been the vehicle used by the Count and his companion, it would tax the credulity of the reader to be told that this variety of shrines could have been seen within twelve hours. As it is, one is not surprised to learn that Count Marco was "subdued" by the evening. His friend did not spare him at any point of the journey from lengthy disquisitions.

The Oratory calls forth the oft-told history of the Tractarian movement. In language couched too much on a Scriptural model to be very reverent, the Italian is told how "there came forth (from Oxford) a man whose name was John, the Precursor of the revived Catholicism of modern England—John Henry Newman;" how Faber followed him and became the first Superior of the London house of St. Philip on its separation from the parent foundation at Birmingham—a separation which Newman never forgave, although the author is discreetly silent on the subject; how Manning, the Neophyte, there first exercised his office as Deacon, and Thackeray and Charlotte Brontë mingled with the congregation. There is a more sympathetic reference to the great Oratorian at this point of the book than elsewhere. The author is too obviously in wholehearted sympathy with Manning (whose figure looms largely throughout the narrative) to have much room for appreciation of the far different genius, mental outlook, aims, and methods of Newman. This defect will considerably detract from the value of the work in the eyes of the multitude, Anglican as much as Catholic, who reverence from afar the latter's memory.

Lovers of Manning, on the other hand, will welcome the innumerable side lights thrown on that wonderful figure's many-sided character. The sight of the Church of St. Mary of the Angels, founded by him at Bayswater when he introduced the Oblates of St. Charles into England, gives rise to a rapid retrospect of Manning, the Anglican Archdeacon, on the high road to the Chair of Augustine at Canterbury; Manning the Priest, the English St. Charles Borromeo; the Archbishop; the socialist Cardinal, reconciling Capital and Labor, dockowner and docker; Manning, the unfailing friend of the poor and oppressed, the wise spiritual father of countless souls, the selfless

[2] It is much to be regretted that St. George's Cathedral, Southwark, Pugin's noble Gothic fane, is conspicuous by its absence from the list.

Apostle of Temperance who "bore the reproach" of faddist by renouncing wine so that he might preach by example as well as by precept a like abstinence to men to whom the taste of drink meant destruction for themselves.

But the part of the book that will most interest sympathizers with the ideals of Manning is that taken up with his maxims, oral or written. The author has adopted the unusual plan of underlining what he terms "the Written Word of Cardinal Manning" in order to distinguish it from his "Spoken Word." The former is almost entirely taken wholesale from Mr. Purcell's notorious biography; the latter would seem to have formed the subject of conversations between Manning and the author,[3] who wisely qualifies much of its caustic severity by the following remarks: "Close talkers talk sometimes laxly; are subject to moods of panic; influenced disproportionately by environment, and even by the personality of the hearer. . . . Then again the Spoken Word may be misheard, misunderstood, wrongly remembered. Let these conditions weigh with the reader, who has this further rule—that the sayings of Cardinal Manning are correctly interpreted only when they express his burning desire that Catholics should show forth in their daily words and acts the spirit of the Gospel."

These "Strait Sayings" of Manning embrace a variety of topics, ranging from the utility of the direction of nuns to the Temporal Power, from Social Problems of the hour to the best means of attracting the non-Catholic mind. Some of them are pungent to the verge of bitterness, *e. g.*, the denunciation of the prevalent Catholic attitude of somnolent lethargy in the sacristy so that the Cardinal can indignantly declare, "All the great works of charity have had their beginning out of the Church," enumerating the abolition of slavery, legislation against vivisection and cruelty to children, even the Temperance Crusade. The halting reference to Father Mathew in connection with the last-named agitation is enough to make the reader receive with caution many of the Cardinal's generalizations. Old age is proverbially liable to exaggeration: even Princes of the Church are no exceptions to the rule.

The trend of Manning's mind, as exemplified by the many quotations in the present book, lay in the twofold direction of uniting the

[3] He tells us that he is only fulfilling the solemn injunction given to him by Manning "I say these things to you that you may bear witness when I am gone."

Church and the world in the work of social reform, and of making Catholicism in England progressive in the best sense, *i. e.*, alive to the requirements of modern thought, and in the vanguard of human progress. These principles, aided by their concrete though imperfect realization in the churches, convents (*e. g.* of the Sisters of St. Vincent of Paul and of the Good Shepherd) and charities (*e. g.*, Nazareth House, and the Hospital of SS. John and Elizabeth), of Catholic London, were instrumental in converting Count Marco Caradori, who begins by sneering at the "superfluous" priests of Rome, and whose interest in St. Philip (the grandson of a manufacturing tradesman, he says, with unconscious snobbery), is limited to the fact that they had a common ancestor, into a Catholic in deed as well as in name. It is to be hoped that the story of this conversion, told with a quaint charm of style enlivened by bright touches of humorous irony—all the more effective because unmixed with any suspicion of uncharitable gall—may do a useful work among Catholics and Protestants. It will serve as an excellent antidote to Mr. Purcell's misleading *Life* by demonstrating the true mind, modern in its outlook, yet holding fast to the old paths, Catholic to the centre without being foolishly blind to the defects of individual Catholics, of Henry Edward, Cardinal Manning.

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. By Frederic W. H. Meyers. In two volumes: Vol. I—xlvi, 700. Vol. II—xx, 660. New York: Longmans, Green & Co. 1903.

MODERN SPIRITISM. A critical examination of its phenomena, character, and teaching in the light of the known facts. By J. Godfrey Raupert. Pp. 248. St. Louis: B. Herder. 1904.

Mr. Meyer's posthumous work on *Human Personality* has been before the public a year or more, and in the meantime has evoked considerable discussion, so that the reader may be supposed to be more or less acquainted directly or indirectly with its general character. The reviewer conjoins it here with Mr. Raupert's *Modern Spiritism*, partly because the respective subject-matter of the two works overlaps and partly because of their divergent interpretation of the same phenomena.

As a compilation of the investigations of the *Society for Psychical Research* into the region of the occult and super-normal, Mr. Meyer's work has a distinct value. It brings together within a relatively small compass a vast amount of important information concern-

ing out-of-the-way phenomena the critical sifting of which has for thirty years enlisted the united efforts of many competent workers. These phenomena relate to what are called disintegrations or alterations of personality, the præter-normal traits of genius, the marvels of somnambulism and hypnotism, hallucinations, telepathy, communications that seem to come from the world of spirits, the strange activities manifested in motor automatism, trance, spirit possession, ecstasy, and the like. In no other single work is there to be found so comprehensive and on the whole so critically digested a mass of information on these præter-normal and super-normal phenomena of human consciousness. So far, therefore, as its matter is concerned the work is highly valuable not only for the student of psychology whom it furnishes with a wealth of data whereon to construct hypothesis or theory, but likewise for the general reader who wishes to be informed as to what experimental research has brought to light regarding certain idiosyncrasies and latent potencies of human nature.

Of the form in which this wealth of matter is set it is almost superfluous to speak. The author's enthusiasm, what Professor James calls his *perfervidum ingenium*, breathes and glows through it all. He lays the ancient classics, the philosophies of all the ages, and the treasuries of the sciences under contribution to a most captivating embodiment, and he presents the whole with a method so perspicuous that the reader's apprehension is easily captivated, even though the judgment remain unconvinced.

So much must justly be said concerning the work on its descriptive side. Regarding its theory or philosophy one can say little, if anything, in its favor. The fundamental conception of that philosophy is the well-known doctrine of the "subliminal consciousness," or in a loose sense the "ultra-marginal self or personality." Below and beyond the ordinary waking consciousness there lies in every individual a fund of psychical energy which is habitually dormant but manifests itself to the usually active self on stimulation or suggestion—spontaneously as in dreams, or artificially as in the hypnotic state or trance. Or, to use Mr. Meyer's brilliant simile, each end of the prismatic ribbon on which optical analysis spreads out the component beams of white light are ether waves of which our retina takes no cognizance. Beyond the red come waves whose potency we still recognize, but as heat and not as light. Beyond the violet end are waves still more mysterious, whose very existence man for ages never suspected and whose intimate potencies are still but ob-

scurely known. Even so it may be conjectured, beyond each end of our conscious spectrum extends a range of faculty and perception exceeding the known range, but as yet indistinctly guessed. Beyond the *red* end lie the organic faculties that control the vital processes and the reserve energy needed for extraordinary muscular exertion. Beyond the violet end of our psychological spectrum lie what Mr. Meyers calls the ultra-intellectual or super-normal faculties (p. 18).

Apart from the analogy, under which the conception of this latent or subconscious energy and the ultra-extension thereof under appropriate stimulation is conveyed, the theory, it will be noted, contains nothing substantially different from the Aristotelian doctrine of the soul as the "substantial form" of the body, and it is not unlikely that a closer familiarity on the author's part with that doctrine as developed by neo-scholastic writers, would have rendered it unnecessary to have confessed that he "knows of no source from which valid help has been offered toward the reconcilement of the two opposing systems [the old exaggerated unitary conception and the recent exaggerated coördination conception of the self] in a profounder synthesis" (p. 11).

The two excessive views of human personality are perfectly mediated in the scholastic theory of the single nature of man as composed of the body "as matter" and the soul as "form," the two principles being conjoined in a unity of substance, essence, and person. The fuller development of this point we must leave, however, for another opportunity.

In the author's theory the "subliminal self" is in abiding communication with a "meta-etherial" environment, "the spiritual transcendental world in which the soul exists." Here it is in constant *rapport* with the "universe," the "Supreme," the Soul of the Cosmos, from which it is capable of drawing renewed energy. This perennial touch with the "world-soul" does not exclude—on the contrary, it includes—mediation with discarnate spirits, the souls especially of our friends who have entered into the meta-etherial universe. There is a yearning for communication on their part with their brethren in the present sphere.

By long repeated effort and experimentation they have succeeded in gaining a response from souls still incarnate, and now that the chasm between the two worlds has been experimentally bridged, faith based on tradition and authority is to merge into science.

When Bacon wrote his *Instauratio Magna* he proclaimed the gradual victory of observation and experiment in every department of

human study save one,—"The realm of 'Divine things' he left to Authority and Faith." Mr. Meyers "urges that that great exemption need be no longer made; that there now exists an incipient method of getting at this Divine knowledge also, with the same certainty, the same calm assurance with which we make our steady progress in the knowledge of terrene things. The authority of creeds and Churches will thus be replaced by the authority of observation and experiment. The impulse of faith will resolve itself into a reasoned and resolute imagination bent upon raising even higher than now the highest ideals of man."

When this shall have come to pass, it need hardly be said, "sacerdotalism must disappear; no body of men will any longer persuade mankind of their exclusive right to promulgate or to interpret that Catholic truth, which is bestowed impartially upon all," and should such a claim be afterwards put forth by "sensitives" or "mediums," the intermediaries of the new revelation—the peculiarly endowed men and women through whom intercommunication with the world of discarnate spirits is effected—the claim will promptly carry with it its own refutation, for they must rest their messages from the other world not on "authority" but on "evidence and reason."

As regards the "religious upshot of the now established method of communicating with the other world Mr. Meyer writes thus: "Observation, experiment, inference have led many inquirers, of whom I am one, to a belief in direct or telepathic intercommunication not only between the minds of men still on earth, but between minds or spirits still on earth and spirits departed. . . . Such a *discovery* opens the door also to a *revelation*. By discovery and by revelation—by observation from without the veil and by utterance from within—certain theses have been provisionally established with regard to such departed souls as we have been able to encounter." Their status he infers to be one of endless evolution in wisdom and in love. Their loves of earth persist, "but those in bliss give no support to any special system of terrene theology. They see the Universe as good, and what of evil they may know is not that of a slavish thing. It is embodied in no mighty Potentate; rather it forms an isolating madness from which higher spirits strive to free the distorted soul. There needs no chastisement of fire; self-knowledge is man's punishment and his reward; self-knowledge and the nearness of the aloofness of companion souls."

From all this it will be seen that, whilst the author starts from the

hypothesis of the "subliminal self" as the side of human personality impinging on the spirit-world, his crowning teaching is, that from these communications we are now in a position, as he thinks, to receive from that world the guarantee of the soul's survival after death, and they shall take the place of the heretofore teachings of Christianity concerning man's destiny in the future life.

But what, it may here be asked, if those supposed communications from the spirit-world turn out to be utterly deceptive messages, emanating, indeed, from disembodied spirits, but subtle forms in which the "father of lies" once again masquerades before his human dupes in the guise of an angel of light? To ask such a question is, of course, to subject oneself to the charge of *naïveté*, of a reactionary appeal to the time-worn explanation of preternatural phenomena by imputing them to Satan and his ministers. None the less is the question pertinent, and the old solution in the present case apparently quite justified.

For the evidence for this latter statement we must refer the reader to the second work, whose title appears above. Mr. Raupert speaks with no less and probably with greater authority than Mr. Meyers on the phenomena of modern spiritism. Equally conversant with the literature of the subject, he has studied the facts and forms of spirit communication, as manifested not only in other persons, but in his own self. For a long time an avowed spiritist, he has had exceptional opportunity of empirical study of the subject. In a former book on the *Dangers of Spiritism* he described some of the methods of intercommunication with discarnate intelligences and indicated the baneful consequences, physical and moral, of such practices. The present work contains a more detailed classification of spiritistic phenomena, and proves convincingly that some at least of these phenomena are due to the intervention of intelligences of an independent and extraneous character.

The all-important question is whether that intelligence is the discarnate soul of man — whether directly or through the medium of "sensitives" the departed spirit is permitted or is able to communicate with its kindred on this side the gulf. The affirmative answer to this question is supported by some strong arguments. In the first place, it is the one *increasingly adopted by scientists*. Many testimonies from leading men of science are cited by Mr. Raupert. In the second place, the spiritistic theory is commended by its *simplicity*.

It seems at first sight to harmonize with man's universal belief in a spirit-world, and its acceptance saves a vast amount of trouble and many complications. Lastly, the theory appears to explain all the phenomena and to cover the whole ground. The messengers from the other world often bear a marvellous likeness to the dead. They know the condition of our earth-life; they act and speak like incarnate souls; they know our language and expression, our ways of judging of things seen and unseen; they know our weaknesses, our strong points, the peculiar tendencies of our temperament and character. They fit naturally and normally into our common life and its manifold conditions and circumstances.

On the other hand, however, the facts bearing against the spiritistic theory are seemingly graver and more numerous. Mr. Raupert has very clearly analyzed and grouped these arguments under five headings which we have space here simply to mention. 1. In the first place there is the difficulty if not the impossibility of identifying those who communicate from the other world and claim that they are the spirits of the dead. This applies first to the *name* of the communicating intelligence. That name is never given straightforwardly and unhesitatingly. Again, there is, as Mr. Stainton Moses, one of the most famous and reliable mediums, writes in *Spirit Identity*, "the extreme difficulty in getting any fact precisely given, especially *facts that are certainly external to the knowledge of the sitters.*" Add to this the inconsistencies, incoherencies, contradictions in a communicator's account of himself, oblivion and error about things which it seems inconceivable that the real person should have forgotton or be mistaken about, the usual triviality or unreality of the messages, and the difficulty of identification is greatly increased.

2. The second grave difficulty in the way of spiritistic theory is *the known love of personation on the part of the manifesting intelligences*. Thus, to quote Mr. Stainton Moses again, we meet with "vain creatures strutting in borrowed plumes, Shakespeares who cannot spell, Bacons who cannot convey consecutive ideas; with others, really actors of excellence, who play their part for a time with skill. The free use made of names great and honored amongst men is one of the most suspicious of signs, especially when we find, as is too frequently the case, that they are made the sponsors for the pretentions, nonsense, bombastic platitude, or egregious twaddle; still more so when the claims put forward break down on the simplest examination."

3. A third difficulty in this connection is the *general moral* or *rather immoral character of the manifesting intelligences.* Mr. Raupert has in his possession a number of carefully investigated and in some instances personally observed cases in which the spirit-intelligence, after giving for many months in succession abundant evidence of its identity with some deceased friend or relative, after conveying the most exalted teachings respecting human duty and responsibility, after habitually introducing itself by prayerful aspirations of the most elevating kind, and completely transforming the mental and moral life of the persons concerned, was in the end discovered to be a masquerading intelligence, and on its own confession keenly intent upon working the moral and the physical ruin of its victims. The ingenuity displayed in attaining this end, the tricks and subtleties resorted to in order to escape detection and to continue "in possession," were in one or two instances of a kind passing all human comprehension and imagination, and the wonder is that anything like an escape from such toils is ever effected at all. In some instances this is only accomplished after the physical constitution of the victim has been completely ruined; in others, the termination of the experiment is reached in the asylum or in some institution for the cure of nervous diseases.

4. A fourth objection to the spiritistic theory is a development of the preceding, viz., that the *general effect of spiritistic practices upon the medium and the investigators is physically and morally baneful,*— mental and nervous exhaustion and collapse. "Ten thousand people are at present confined in lunatic asylums on account of having tampered with the supernatural [preternatural]," says Dr. Winslow in his book *Spiritualistic Madness.* The moral disasters are too obvious to require explicit indication.

5. A fifth and perhaps still more fatal argument against spiritistic theory is the *contradictory character of the teaching given by the intelligences.* Amongst various proofs of this charge Mr. Raupert cites the following from *Spiritism As It Is*, a book written by a quondam spiritist, Dr. William Potter: "The teachings and theories given through the different manifestations are as various as it is possible to conceive. We are taught that God is a person; that He is impersonal; that He is omnipotent; that He is governed by nature's laws; that everything is God; that there is no God; that we are gods. We are taught that the soul is eternal; that it commences its existence at conception, at birth, at maturity, at old age. That all are immortal.

That the soul is a winged monad in the centre of the brain; that it gets tired, and goes down into the stomach to rest; that it is material; that it is immaterial; that it is unchangeable; that it changes like the body; that it is developed by the body; that it is human in form; that it is in but one place at a time; that it is in all places at the same time . . . We are taught that there is no high, no low, no good, no bad. That murder is right, lying is right, slavery is right, adultery is right. That whatever is, is right. That nothing we can know can injure the soul or retard its progress. That it is wrong to blame anyone; that none should be punished; that man is a machine, and not to blame for his conduct"—and much more of this kind. Mr. Raupert concludes with a sufficiently detailed exposition of the general spiritistic creed and philosophy.

It is hoped that the brevity of the foregoing outline of the argument against the spiritistic theory may not leave in the reader's mind the impression that the author indulges in any *a priori* subjective vaporings. As one follows his reasoning in the text, one is impressed with its constant reserve.

Writing from an intimate familiarity with the subject, the result of long personal experience, and with its pertinent literature, he is evidently quite alive to the extreme delicacy of the matter and the danger of overstatement of fact or undue extension of inference. His central thesis contains two parts: (1) that the so-called spiritualistic phenomena cannot be accounted for by the agency of human discarnate spirits; (2) that some of those phenomena at least must be referred to non-human intelligences and those not of a beneficent but of a maleficent character. In defending this position he has not lost sight of the theory which attributes those phenomena to the latent and as yet unexplored forces of man's nature, to a "secondary personality or subliminal self." Mr. Meyers' theory mentioned above has received adequate attention. But we must leave it to the reader sufficiently interested in the matter to follow this in the text, promising that he will find there very much more of importance on a subject that so absorbs and perplexes the modern mind.

THE OLD RIDDLE AND THE NEWEST ANSWER. By John Gerard, S.J., F.L.S. Pp. x—293. New York: Longmans, Green & Co. 1904.

The "Old Riddle" is of course that of the origin of the universe. The world as we find it must have had a beginning. "Astronomy," says

Huxley, "leads us to contemplate phenomena the very nature of which demonstrates that they must have had a beginning." But if a beginning then must there be a cause to which that beginning was due, a cause capable of producing all that has actually been produced outside itself, without which was made nothing that was made. Now what is the nature of this cause? The "newest answer," though it simply repeats in other phrase a highly ancient guess at things, is that the cause of the cosmos is just the forces at work within the system, governed *ab intus* by the "law of substance" and "the law of evolution." The universe, says Haeckel, "is eternal, infinite and illimitable. Its substance with its two attributes (matter and energy) fills infinite space and is in eternal motion. This motion runs on through infinite time as an unbroken development with a periodic change from life to death, from evolution to devolution." And again: "The two fundamental forms of substances, ponderable and ether, are not dead and moved only by extrinsic force, but they are endowed also with sensation and will (though naturally of the lowest grade); they experience an inclination for condensation, a dislike of strain; they strive after the one and struggle against the other." Or, as an ardent disciple proclaims it: "We rest in sure and certain hope that no force and no combination of forces can stop the process of evolution, which from a speck of jelly has developed such living forms as Charles Darwin and Herbert Spencer and which has produced the beauty of the earth and the heavens from formless ether."

Now if these answers were ventured as mere tentative guesses at solving the problem of origin they might be passed by as so many mere *lusus ingenii*. But coming as they do from teachers in the centres of learning, whence the light of truth is supposed to radiate even unto the "masses," they carry with them a far-reaching importance, the more so that such teachings are claimed to be based on "science," to be indeed "scientific" conclusions.

It is the purpose of the author of the work at hand to enquire into this claim, to discover what really is the answer of genuine "science" to the "riddle of existence." Of course one may at the start question whether science, physical science, is competent to give any answer at all to such a problem, lying as it does beyond her sphere, the domain of experience. Nevertheless, the answer is heralded in her name, and it is well to examine its rational credentials. This the author proceeds to do. No one who has looked into his preceding works, notably that bright little book, *Science and the Scientists*, need

be told that Father Gerard has no quarrel with *science* as such. With Huxley he regards *science* as "nothing but *trained* and *organized* common-sense. The man of science in fact simply uses with scrupulous exactness the methods which we all habitually and at every moment use carelessly. Now so long as men of science really act thus and confine themselves to the treatment of matters as to which they can claim special knowledge, common-sense bids us listen to them with respect and even with submission. But the same common-sense requires that we should satisfy ourselves that they truly deserve the character assigned them and pretend to no knowledge on the score of science but what their scientific methods are competent to acquire. When they stop beyond this their own proper domain, whatever weight may be given to their opinion upon other grounds, they cease to speak in the name of Science."

But what has science to tell us concerning the origin of the world and its process of development? Before proceeding to answer this query the author rightly insists on clarifying certain terms as to which no little obscurity is found in popular scientific writing, and under cover of which obscurity pseudo-science is made to pose as genuine, such terms, that is, as "laws of nature," "law of evolution," "law of substance," and the rest.

Having defined these terms he goes on to consider the answers proposed in the name of science to the seven *Welträthsel*, world-riddles, which so competent a scientist as Du Bois Reymond deemed insoluble, viz., (1) the nature of matter and of force; (2) the origin of motion; (3) the origin of life; (4) the apparently designed order of nature; (5) the origin of sensation and consciousness; (6) the origin of rational thought and speech; (7) free-will. The problem of natural order entails such subjects as purpose and chance, monism, and especially evolution. The latter much troubled problem is treated by Father Gerard with comparative fulness, about half the volume being devoted to it, and with marked skill and clearness. The sustained and well tempered criticism of what Professor Huxley considered a *demonstrative* argument of transformism, the genealogy of the horse, is especially satisfactory.

We cannot, nor need we, follow the discussion. The conclusion reached is that while modern discovery has immensely multiplied and magnified the marvels which have to be accounted for, it has disclosed no satisfying solution thereof. So far as the forces of nature are concerned the mysteries that lie beyond are even darker than they were.

On the other hand, the failure of science to solve the problem of existence does not commit us to the agnostic position that we can know nothing concerning the First Cause. We know that such a Cause exists, and that it must possess every perfection which we discover in Nature,—all that she has and more, since what she derives from it the Cause of nature has of Itself.

In it must be all power, for, except as flowing from it, there is no power possible. For, as the proverb says, "Nothing is to be got out of a sack but what is in it." Finally, as a capable cause of law and order in nature and of intellect and will in man, the First Cause must be supereminently endowed with understanding and freedom in the exercise of its might, else were it inferior to its own works (p. 273).

Of course, this conclusion is "anthropomorphic," which formidable term in its proper sense means that it is couched in human language, as it needs must be, to convey the product of man's understanding, but not that it is untrue. Inadequate, indeed, it is, and analogous, yet within the measure of man's present power of conception and expression it corresponds to a reality. With the development of this idea the book is brought to a close—a book which, like all else from the same hand, meets, both in subject-matter and mode of treatment, the needs of the present day.

Recent Popular Books.

The purpose of the RECENT POPULAR BOOKS department is to give information to Catholic readers regarding the scope and character of new books likely to attract attention. While we deem it our duty to point out whatever is of an unhealthy tone or tendency in current fashionable literature and thus to guard the Catholic reader against it, we do not wish to be understood as recommending books which may be *characterized* by us without protest or criticism inasmuch as they maintain a neutral attitude toward faith and morals. It will be sufficient for consistent Catholics to know that certain books serve no better special purpose than to pass time, and that, however interestingly they may be written, or however much appreciated by a worldly-minded society, they are best known, not by being read, but through a brief unbiased notice of their contents and aim. Books that are elevating and helpful in the education of mind and heart, even when not written by authors professedly Catholic, will receive special and favorable criticism in our department of CRITICISMS AND NOTES. Popular works from Catholic pens are, *as a rule*, sufficiently discussed in our periodicals to dispense THE DOLPHIN from anything beyond a notice of them, since it should be understood that Catholics will acquire such books for their libraries.

At Home with the Jardines: Lilian Bell. *Page.* $1.50.

The overpowering noise of New York and its effects upon the creative mind are seriously considered in this story, which is otherwise an amusing tale of life in a flat and on a small country place.

The sharp-tongued heroine of two or three earlier books appears as a devoted wife whose pugnacity is exercised only in her husband's behalf. The unabridged reproduction of an eccentric servant's profanity is a grave defect, howsoever justified by the custom of the moment, and by its consistency with the description of the woman's character.

Challoners: E. L. Benson. *Macmillan.* $1.50.

A Low Church English rector making an idol of his own conception of everybody's duty, and sincerely and unselfishly loving the Church of England, alienates his children and makes his faith hateful to them by his manner; his daughter insists on marrying an atheist, his son becomes a Catholic and both make him feel himself in the wrong, and the story leaves him broken and contrite. Music plays a great part in the story and is well managed, and the book is quite free from the "Dodo" element.

Confessions of a Club Woman: Agnes Surbridge. *Doubleday.* $1.50.

A grocer's wife too ignorant to find contentment in her family duties and such amusements as her husband's income and her own qualities justify, fancies herself desirous of a "broader life," and joins a club as a means of obtaining admission to its parties and receptions. She makes her way to the highest position in the circle of women's clubs, seeing on the way as many species of trickery and meanness as could be observed in a national election, and gradually losing such good qualities as originally belonged to her. The most objectionable incidents in the book are matters of public record, and the heroine's deterioration is entirely consistent with the behavior required for success in club intrigues. The story is instructive reading for men.

Connectives of English Speech: James C. Fernald. *Funk.* $1.50.

Eccentric disquisitions on conjunctions, prepositions, relative pronouns, and connective adverbs, compose this volume; it is too verbose to be agreeable reading, too indefinite to be scientific, and not sufficiently accurate for use in grammar classes.

Dennis McGrath, Autocrat: Edward Porter. *Turner.* $1.00.

Short stories of an "asphalt king" and his self-moving carriage. The humor is sometimes forced, but the book does not imitate any of the other pieces of "motor" fiction.

Fort Amity: A. T. Quiller-Couch. *Scribner.* $1.50.

The adventures during the French and Indian war of a young English soldier, captive among the French and their Indian allies. The distinctive feature of the book is its view of Indian character, a novel mixture of the presentation made by eighteenth century philosophers, and the clear picture of the Jesuit "Relations." It is not always instructive, but it is continuously

interesting, and in some scenes is altogether admirable.

Forward: Lena Boegli. *Lippincott.* $1.50.

A Swiss teacher living in Austria, determines to spend ten years in journeying around the earth earning her living, and expenses, and fulfils her purpose, seeing Australia, New Zealand, the Samoan Islands, Hawaii, San Francisco and other American cities by the way, making a pleasant book often displaying much originality.

Green Mansions: W. H. Hudson. *Putnam.* $1.50.

A very long story of a Venezuelan who, going to the Guyana forests in search of fortune, finds the savages friendly but much afraid of a mysterious girl, whom he afterwards discovers to be the survivor of an extinct tribe of vegetarians. He wins her love, but during his absence the savages burn her alive because she spoils their hunting, and ever after he mourns her. The author's complete lack of humor spoils the story, making much of it purely ludicrous.

Health, Strength, and Power: Dudley A. Sargent. *Caldwell.* $1.50.

The set of exercises for individual use contained in this book is illustrated with carefully made photographs of a trained gymnast, and the volume includes chapters on diet, sleep, dress, bathing, and special exercises for youth, middle age, old age, men and women, the fat and the lean. The author is a regular physician, besides being a teacher in a well-known university, and director of a normal school.

Heart of Lynn: Mary E. Cutting. *Lippincott.* $1.25.

A family story, in which young girls appear as attempting to restore the family fortunes by means of making molasses candy, failing after a gallant effort, and succeeding by virtue of events resultant upon simple kindness. Gaiety and good humor characterize the story.

Helen Adair: Louis Becke. *Lippincott.* $1.50.

A tale of the Australian convict colonies, and of an Irish girl who has deliberately earned sentence in order to be near her father. An episode of escape and pursuit is vivid, but the details will hardly bear comparison with truth as to conditions in the colony.

In Merry Measure: Tom Masson. *Life.* $1.00.

Humorous and lightly satirical verse on every-day topics in American social life, and in circles devoted to athletics. They are prettily illustrated.

Interloper: Violet Jacob. *Doubleday.* $1.50.

The hero comes at thirty years of age to the estate which he supposes to be his rightful inheritance, but soon learns that his neighbors are aware that his real father is not the man whose name he bears. This circumstance, skil-

fully used by his enemies and by persons of interests conflicting with his, comes near to destroying his happiness, and it is secured at length only by some extraordinary efforts very well described.

Island Pharisees: John Galsworthy. *Putnam*. $1.50.

The author carefully pictures a great number of insufferably dull persons who fancy themselves superior to ordinary folk. The hero so clearly perceives their true character that he is as much relieved as grieved when the heroine, the dullest of all, breaks their engagement because he has one or two individual traits, and therefore repels her.

Issue: George Morgan. *Lippincott*. $1.50.

This story has two heroes, a Northern officer and a Southern, and two heroines, a girl equally ready to nurse the Northern and Southern wounded, and one of the many fictitious ladies who rode with Stuart's cavalry. The tale is rather unduly prolonged, yet it ends in a fashion suggestive of a sequel. It is to be counted as neutral among novels in which slaves figure, for among its characters the full black is faithful, the mulatto ungrateful and tricky.

Light of the Star: Hamlin Garland. *Harper*. $1.50.

The hero is a dramatist and the heroine an actress and each unsuccessfully endeavors to make the art of the other subservient to professional demands. It is somewhat overweighted with details of stage management, but is cleverly written.

Little Vanities of Mrs. Whitaker: "John Strange Winter." *Funk*. $1.00 *net*.

The little vanities proceed from the heroine's resolve to recover the affections of her husband which she thinks that she has lost while attending to the "cause of woman." The story is a chronicle of clubs and "movements," hair-dressing, millinery, and gymnastics, followed by happiness proceeding from the latter group of activities.

Loves of Edwy: Mrs. Wilson ("Rose Cecil O'Neill"). *Lothrop*. $1.50.

A neglected boy, son of a frivolous mother and a stern father, becomes very intimate with the family of an Irish American Micawber, and grows up loving his clever little daughter, who is also loved by his grave and good cousin, Edwy. The boy repeatedly forges his father's name and at last serves a State prison term for it, and returns to the world resolved not to marry Jane, who still loves him. The relation of the story is novel and it is fitfully clever. The illustrations are the author's and some of them are excellent.

Merry Anne: Samuel Merwin. *Macmillan*. $1.50.

Smuggling whiskey across the Canadian border is the subject of the intrigues beneath the surface of what seems at first the simplest of love stories. The arguments by which the smuggler convinces

himself that he is a perfectly honest man, severely arraign dishonest legislation, but are necessarily fallacious.

Nita: Marshall Saunders. *Page.* $0.50.

A dog story inculcating tender devotion to the animal, a comic account of adventures consequent upon reading dime novels, and a tale of a teasing boy, the three making an agreeable and harmless little book.

Pastime of Eternity: Beatrix Demarest Lloyd. *Scribner.* $1.50.

The title, taken from Omar, insinuates that the characters are playthings of unseen powers. The musical hero, married for money and consoling himself with art, loves a French girl whose father tries to force her into a loveless marriage and elopes with her. Her discovery that her father has starved himself to death in order to preserve the family ideal of honor checks her, but, in the end she and the man are happily married.

Physician vs. Bacteriologist: Dr. L. O. Rosenbach. *Funk.* $1.50.

An admirable translation of a protest against the abuse of bacteriological truth, and also against hypotheses by hasty generalization, and by the devices of practitioners intent upon impressing their patients, with a manly word or two in regard to the personal cowardice and the selfishness nourished by perverted science.

Poems: Eugene Barry. *Page.* $1.00.

Simple, correct verses on common topics with a few touching higher notes of patriotism or piety. They are interesting as the work of an author to whom literature is a pleasure not a pursuit, who has chosen high literary models and ideals, and is entirely free from the most conspicuous and lucrative literary vices of the moment. Taken together, this book and Mr. Masson's very justly present the average American mind.

Promoters: William Hawley Smith. *Rand.* $1.50.

Two of the characters devise a plausible scheme for effecting a physical impossibility, and are aided in their plans to sell it to the silly and the covetous by two brokers insistent upon a share of the profits. The number of ways in which men, legislatures, cities, States and nations may be made tributary to greed is formidable according to the author, but he manages to exhibit them as powerless when brought to bear on the simple honesty of one man.

Rosabel: Esther Miller. *Lippincott.* $1.50.

The heroine's mother, having run away with her groom, allows her child, after her husband's death, to be reared by her father's family while she herself makes a rich marriage. The will of a rich aunt, bestowing a legacy upon her on condition that she takes her daughter home compels her so to do at the moment when,

widowed a second time, she is contemplating marriage with a third lover, who transfers his affections to the girl, much to the negligent mother's discomfiture.

Rose of Old St. Louis: Mary Dillon. *Century.* $1.50.

The unnamed hero, a nephew of Marbois, is visiting him when Napoleon signs the papers ceding Louisiana to the United States. The historical part of the tale is written with accuracy and its juncture with the love story of a suppositious Bourbon princess and a simple but handsome giant is ingeniously effected.

Seiners: James B. Connolly. *Scribner.* $1.50.

The simple love story of this book is carried on during the brief intervals in which the hero, the captain of a Gloucester fishing-vessel, is on shore. The real and well-fulfilled purpose of the book is to exhibit the seine-fisherman who is slightly differentiated from those who use hook and line and trawl; and especially to show the pride of Gloucester builders, owners, skippers, and seamen in their vessels.

Silver Lining: Nina Rhoades. *McClure.* $1.50.

A blind girl tells the story of her troubles when left an orphan at the mercy of a selfish and unscrupulous brother-in-law. The author's blindness enables her to find novel pleas for those who sit in darkness, and although not always highly finished, the story is readable. Naturally no one of its characters is described and this gives the book unique interest.

Wall Street and the Country: Charles A. Conant. *Putnam.* $1.25.

Matters of finance, from speculation to international policy, are treated with clearness and ability and explained with uncommon skill. The question of the gold standard is discussed with China for an illustration. The author is one of the American commissioners who have been considering a gold standard for the Empire.

Literary Chat.

Our High Church friends are doing valiant work in promoting union of Catholic sentiment by the intelligent adoption of devotional exercises which are generally frowned upon by Protestants as fostering merely pious sentimentality, if not superstition. *Rose Leaves*—from our Lady's Garden—is a periodical booklet published by "The Rosary League," whose centre is at Graymoore, Garrison, N. Y., where is also *The Lamp*, a monthly whose motto is: "Ut omnes unum sint" (that all may be one). It is admirably adapted to make devout and sincere non-Catholics familiar with the practices of the Church. The great obstacle, however, which prevents many who

are outside of the pale of the faith; and yet wholly sympathize with its teaching, from submitting to the Church is indicated in the article we publish in this issue from the pen of Mr. H. P. Russell, himself a convert and thoroughly familiar with the Anglican position of to-day.

The August number of *The Cross*, a monthly magazine published at Halifax, N. S., has for its leading article an elaborate review by Professor Stockley, of Dr. Henry's translation of Pope Leo's poems. The professor illustrates the points of his critique with much apt quotation from the volume, distributing praise and blame with an impartial and, on the whole, with a just hand. Sometimes, however, it is not an easy task to gather from the illustration the exact contention of the reviewer. For instance: "One is not happy at 'to glimpse'=to catch a glimpse of, even if it is Chaucer English." James Russell Lowell uses the verb in a transitive sense both in prose and in verse—and if any scholar knew the proper use of words it was assuredly the distinguished Harvard professor. In the finest of his poems, *The Footpath*, he writes:

> "City of Elf-land, just without
> Our seeing, marvel ever new,
> *Glimpsed* in fair weather, a sweet doubt
> Sketched in, mirage-like, on the blue."

Again, in his *Study Windows*, he uses the verb actively: "Chaucer's picturesque bits are incidental to the story, *glimpsed* in passing." Since we are upon the subject of the transitive use of verbs, we may say that Professor Stockley appears to have misapprehended the meaning of the word *blazed* in the translation of

> "Et tua . . . fama
> mireque incendat eandem
> Carpere magnanimos, te praeeunte, viam,"

which, he thinks, "has a sad fall" in

> "And follow bravely where you blazed a path."

Professor Stockley is probably unaware of the "American" use of the verb *blaze* in a transitive sense. The *Century Dictionary*, in defining its use, employs almost the exact words of the translation, when it says: "to *blaze* a path through a forest." So Cooper uses the word in describing the method of a pioneer in marking out for others the path to be followed. Pope Leo in the poem is encouraging Cardinal Massaia to give a narration of his labors in Abyssinia, to the end that others may pursue the path entered upon by him; for he had, in simple truth, "blazed a path" for those who should come after him. Much of the Professor's article deals with questions of taste, where there will probably be *tot sententiae quot capita;* and a permission *quidlibet audendi* may be extended to a translator, similar to that which Horace allows to a poet.

There is the freshness of the morning, the warmth of noon, the peace of evening in Mr. Byrne's verse (*Light on the Broom*). His lyre is attuned to Nature's soul and beats unerringly to her every mood. Here and there one catches a note of

joyousness, but on the whole the poet loves best the minor key. This indeed is as it should be with one who sings not alone of

Lights unscreened by hill or spire
From primrose dawn to sunset's farewell fire—

but before all of the deeper things and the greater longings of the human heart—with him who feels that

No pleasure that the soul has known
Is sweet if Sorrow has not flown
To fold it with her healing wings,
And calm us with her pityings.

How happily this sadder chord pervades the dominant motive of the Christian singer is shown in the following lines :

In Sorrow's face One Face I see
Whose look is light and hope for me—
The Face that took away our stain
And solved the mystery of pain.

Though the scientific psychologist is usually sceptical, not to say disdainful, of the claim that caligraphy is an indication of character, there are always observers who, relying more on instinct and insight than on the rigid methods of the laboratory, or the logical workshop, insist that they can see in a man's script the at least salient features of his inner self. Books not a few have been written by these physiognomists of the hidden face in evidence of their theory. Richard Stocker's name is well known in this connection. He has recently produced another interesting volume entitled *The Language of Handwriting* (Dutton & Co.) in which he demonstrates the principles and value of graphology, illustrating his theory by the autographs of many well known persons. He explains every detail of the signatures, the beginnings, endings, slants, curves of each letter, the meanings of crossings, dots, lengths above and below the line, etc. Another recent book dealing with the same subject, though following a somewhat different method, is Mr. John Rexford's *What Handwriting Indicates* (Putnam). Either book will probably go far to convert the sceptical to the belief that graphology is after all not wholly fancy, that if not just a science it has some claims to be an art, one too that is not without a practical value.

Volapuk having seemingly died, a successor to its function of conveying human thought through a unified world-speech is soon to appear. Mr. Elias Molee of Tacoma, Washington, is bringing out a book on Tutonish. This claimant for international usage is composed of English, German, Scandinavian and Dutch elements, and is said to be quite simple if the learner knows one of the components besides English. The following may serve as an illustration :

Du austspiek and buk-stafing bu, einstimi to deuch mustr, fyrcat dis buk-stafing bi du most geordni and du most kenen, and du most leit zu lern. Dis buk-stafing bi also du most fest-londi and brod-veldi.

Which means in English:

The pronunciation and spelling are according to the German model, because this spelling is the most systematic and best known, and easiest to learn. This spelling is also the most continental and cosmopolitan.

A translation of about two dozen of De Lamenais' *Sermonettes* has been recently issued by McClurg & Co., Chicago. Some of them are taken from *Paroles d'un croyant*, a book which De Lamenais had published through Saint-Beuve, and of which the latter eminent critic relates that he found the compositors gathered around while one of them read the MS. aloud, his voice full of emotion. When the reader was through, he says, "they fell upon each other's necks, kissing one another, and giving it as their conviction that the time would be soon at hand when an era of universal brotherhood would dawn upon the world." The incident is obviously more eloquent of the emotionalism than of the prophetic veracity of the French compositor.

A friend of Henry Harland relates that when the eminent novelist was writing his first story "he worked feverishly—rising at some such ungodly hour as 4 or 5 . . . to write until breakfast. Then he worked at his office where he earned his daily bread . . . and rushed back as soon as he could to work on the book an hour or so before going to bed." The incident may be helpfully suggestive for the aspirant to literary distinction.

The nearest relative in England of our A.P.A. seems to be the Imperial Protestant Federation, one of whose special functions it is to inquire into the iniquities of convents. Its enterprise is thus advertised: "The Imperial Protestant Federation spends both the day and the night with its eyes wide open and a long-range Protestant gun ready for use." Concerning which *Catholic Book Notes* observes: "We should have thought, judging from the capacity of its swallow, that it was the *mouth* rather than the *eye* of the I.P.F. that was wide open and that the long-bow rather than the long-range gun was the favorite Protestant weapon." The appositeness of the pleasantry will be more fully recognized by those who have read the C.T.S. pamphlet devoted by Father Gerard to Mr. S. J. Abbott and the Convent Enquiry Society.

A handy book of reference is Strong's *Social Progress*. It is a year book and an encyclopedia of statistics and kindred information on matters economical, industrial, social and religious. It is fairly up to date. (Baker & Taylor.)

The *Literary Digest* is never slow to reflect what the popular press retails in disparagement of things Catholic. Neither is it overscrupulous of its sources in this connection. Mr. Richard Bagot, the author of some well-known novels that outrage Catholic principle as well as feeling, has been reading the head of the Church another lesson, through the medium of a much read review. It was bad enough that "under Leo XIII Roman Catholicism was subjected to the narrow and retrograde influence

of the Thomist philosophy," but "it has been reserved to his successor, Pius X, to transfer the retrograde policy of the Vatican from the domain of theological philosophy into that of the highest and the most spiritual of all the arts." We can afford no space here for the argumentation which Mr. Bagot adduces to show that in restoring ecclesiastical music the Pope is committing not only "an offence against art but also a psychological error." The reader may estimate the critic's animus and regard for truth by the following statement: "By a few strokes of the pen, and largely, if report be true, by the influence of a priestly composer, whose music, when not a plagiarism from other and greater geniuses, is intolerably insipid and monotonous; by the individual taste of a pontiff who can assuredly have had no opportunity of hearing (!) the music his edict condemns and whose antecedents, we may suspect, would scarcely allow him to appreciate, if he did hear it, the most lofty inspirations of the greatest masters of music are denied to the faithful." *Ex hoc disce reliqua.*

The *Literary Digest* considers Mr. Bagot's "frank criticism remarkable as coming from within the Roman Catholic fold." Those, however, who are acquainted with the critic personally or through his other literary performances will see nothing "remarkable" in his latest pronouncement on the Papal wisdom, and simply because they know that though Mr. Bagot may claim to be *nominally within* the "Catholic fold," he is *really not of it.* Whether he would accept or resent the title agnostic which report from the social circle wherein he moves ascribes to him, we are unable to say, but certainly his novels witness to his meriting the appellation much more justly than that of Catholic. For the rest, Father Ethelred Taunton makes Mr. Bagot a fitting reply in the July *Nineteenth Century and After.*

Our English brethren, with their quick loyalty to meet the desires of the Holy See, have taken effectual steps toward the reinstatement of ecclesiastical music. During the latter half of August, we learn from *The Tablet*, they established a School of Gregorian Music in the Isle of Wight. The students were expected to assist at the conventual Mass in the Abbey of Appuldurcombe so as to hear the rich and varied Plain Song. Lessons were subsequently given by the Monks of Solesmes, and after the Vesper service, to which the students were again invited, conferences were held on the æsthetics of Gregorian music and its place in the liturgy.

Mr. William Grattan Flood, Rosemount, Enniscorthy, Ireland, the writer of the article on Irish Church Music in the present number of THE DOLPHIN, has recently been honored by a most kindly letter from Pope Pius X, and "the Apostolic Blessing as an encouragement to him in his efforts to promote true church music." Mr. Grattan Flood was the first to introduce the Solesmes chant into Ireland, and his studies in this form of psalmody, as handed down from the traditions of the Irish monks of St. Gall's, have received recognition from the learned Benedictines.

Our spatial limitations rarely allow the taking account of reprints or after editions of books. The substantial improvements, however, made by Fr. Driscoll in his *Philosophy of Theism* call for a commendatory word. Not only has the book reappeared in a much more attractive dress, but its matter has grown considerably. Bibliographical references have multiplied, the author's very able reply to Mr. Mallock's

critique has been prefixed and two timely chapters appended, containing respective criticisms of Professor James' *Varieties of Religious Experience* and Professor Royce's *The World and the Individual.* The work has thus been brought fully abreast with recent philosophical speculation.

Through the courtesy of the editors of *The Philippine Islands: 1493–1893* (A. H. Clark Company, Cleveland), we learn that in Vol. XVII of their painstaking and valuable history will appear a chronological list of all Spanish Governors of the Philippine Islands, for the period between 1565 and 1899.

Subscribers to the excellent annals above referred to will recall the chronological tables in Vol. I, giving lists of the Roman Pontiffs, the rulers of Spain, and of Portugal, from 1493 to 1803. The student of modern European history, no less than the reader of Philippine lore, owes a debt of gratitude to the editors of this series.

M. Waldeck-Rousseau, during whose Premiership was begun the anti-religious legislation in France which M. Combes is carrying to such mad extremes, lived long enough to regret his share in the impious campaign, and died in his impotent regret to bring back to leash the anti-clericals. It cannot now be long before the fury of the movement shall have spent itself. Meantime, whilst the world is forced to look on the sad spectacle of a generous nation in the clutch of the enemies within its own gates, there are unmistakable signs that the reaction will soon come to show us a saner, though sadder, France.

Probably no literary event in connection with matters Irish can have greater significance than the announcement of *Irish Literature*, a library in ten volumes to be published shortly by John D. Morris and Company of Philadelphia. It is significant because for the first time it embodies the recognition of the fact that Ireland has had a continuous and independent literary existence despite the fact that the most part of her literary output has been hitherto classed as English. It is time that Ireland claimed it as her own. The work has been compiled and arranged under the Editorship of the Hon. Justin McCarthy, M.P., assisted by Dr. Douglas Hyde, Lady Gregory, James Jeffrey Roche, Editor of *The Pilot*, Boston, Maurice Francis Egan, Professor of Literature at the Catholic University, Washington, with Charles Welsh, the biographer of John Newbery, friend and publisher of Goldsmith, as Managing Editor. It presents a complete view of Irish literature from the far-off days of the fifth and sixth centuries, when Ireland was "the School of the West, the quiet habitation of sanctity and literature," as Dr. Johnston says, down to our own day when Ireland is employing its own tongue as a medium of literary expression once more.

Books Received.

THEOLOGICAL AND ASCETICAL.

Die Ruthenisch-Römische Kirchenvereinigung, genannt Union Zu Brest. Von Dr. Eduard Likowski, Weihbischof in Posen. Mit Erlaubnis des Verfassers aus dem Polnischen übertragen von Prälat Dr. Paul Jedzink, Domkapit-

ular und Regens des Klerikalseminars in Posen. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg im Breisgau: Herdersche Verlagshandlung. 1904. Pp. 379. Price, $2.10 *net.*

De Actibus Humanis Moraliter Consideratis. Auctore Victore Frins, S.J. Cum Approbatione Revmi. Archiep. Friburg. et super Ordinis. Friburgi Brisgoviæ: Sumptibus Herder. 1904. Pp. 563. Price, $2.85 *net.*

Der Index der Verbotenen Bücher. In seiner neuen Verfassung dargelegt und rechtlich-historisch gewürdigt. Von Joseph Hilgers, S.J. Freiburg im Breisgau: Herdersche Verlagshandlung. 1904. Pp. 638. Price, $3.25 *net.*

Dissertationes Selectae in Historiam Ecclesiasticam. Auctore Bernardo Jungmann, Eccles. Cathedr. Brugens, Canon hon. Philos. et S. Theolog. Doct. ac Profess. ord. Hist. eccl. et Patrol. in Universitati cath. Lovaniensi. 7 vols. 1880—1887. Pp. 460, 464, 448, 400, 505, 482, 475.

The Mirror of True Manhood as Reflected in the Life of St. Joseph. From the French by Rev. John F. Mullany, LL.D. Preface by Rt. Rev. Charles H. Colton, D.D. New York and Cincinnati: Fr. Pustet & Co. Pp. 325. Price, $0.75.

Thomae a Kempis Opera Omnia. T. III. Tractatuum Asceticorum Partem Tertiam complectens. Edidit Michael Josephus Pohl. Pp. 439—v. Friburgi (St. Louis, Mo.): B. Herder. 1904.

SACRED SCRIPTURE.

General Introduction to the Study of the Holy Scriptures. Abridged Edition. By Rev. Francis E. Gigot, S.S., D.D. Professor of Sacred Scripture in St. Mary's Seminary, Baltimore, Md.; Author of "Outlines of Jewish History," "Outlines of New Testament History," "Biblical Lectures," etc. New York, Cincinnati and Chicago: Benziger Bros. 1904. Pp. 347.

A Dictionary of the Bible. Dealing with its Language, Literature, and Contents. Including the Biblical Theology. Edited by James Hastings, M.A., D.D. With the Assistance of John A. Selbie, M.A., D.D. Extra volume containing Articles, Indexes, and Maps. New York: Charles Scribner's Sons. Edinburgh: T. P. Clark. 1904. Pp. 936.

Das Buch Job, als strophisches Kunstwerk nachgewiesen, übersetzt und erklärt von Joseph Hontheim, S. J. (Biblische Studien, Bd. IX, Heft 1—3.) Freiburg Brisg.: B. Herder. St. Louis, Mo. 1904. Pp. 365. Price, $2.15.

MISCELLANEOUS.

A Light on the Broom. By William A. Byrne, author of Maynooth College "Centenary Ode," 1895. Dublin: M. H. Gill & Sons, Ltd.; New York: Benziger Brothers. 1904. Pp. viii—98. Price 2s 6d *net.*

Introduction to Dante's Inferno. By Adolphus T. Ennis. Boston: Richard G. Badger (The Gorham Press). 1904. Pp. 141.

The First Eight Years of St. Gabriel's Church, Philadelphia, Pa. In two chapters. By a Member. Pp. 93.

A History of Military Government in Newly Acquired Territory of the United States. By David Yancey Thomas, Ph.D. Sometime University Fellow in History in Columbia University, Professor of History and Political Science Hendrix College. New York: The Columbia University Press. 1904. Vol XX, No. 2.

Golden Jubilee of the Immaculate Conception of the Blessed Virgin Mary. 1854—1904. Fifty Litanies by Rev. Lawrence Mœslein, C.P. To which are added twenty-five Litanies by other Composers.

Transitional Eras in Thought. With Special Reference to the Present Age. By A. C. Armstrong, Ph.D., Professor of Philosophy in Wesleyan University. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1904. Pp. xi—348. Price, $2.00 *net.*